The Priest

Edited By Priests For Priests

October, 1952

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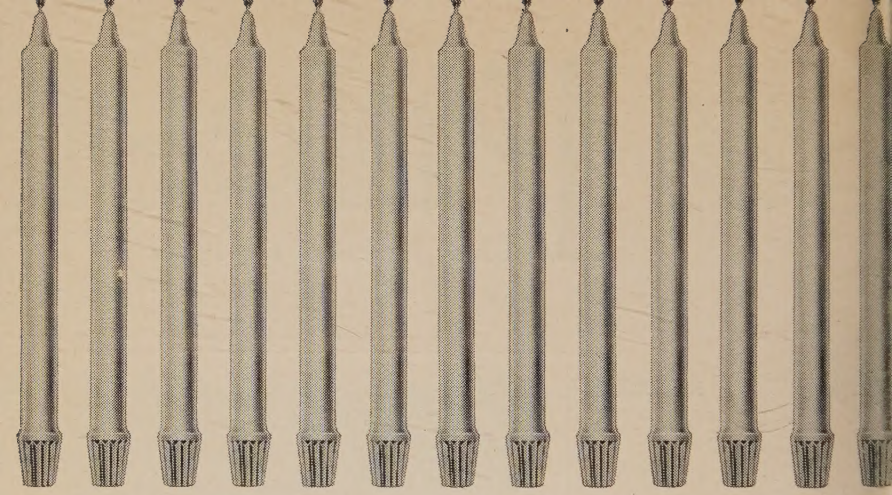
"Accipe potestatem
offerre sacrificium Deo . . ."



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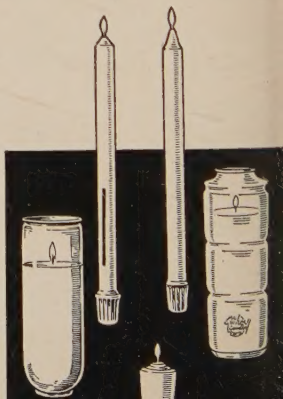

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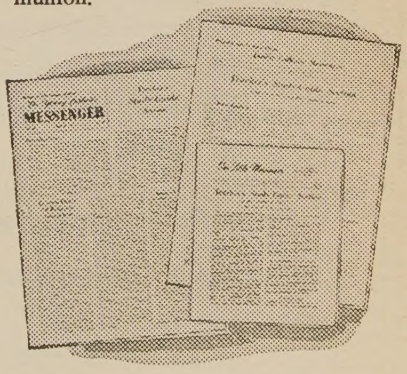

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Vale!

OUR thousands of readers, past and present, will be sorry to hear that Father Lydon has retired from teaching and consequently this issue carries his last column. Father Lydon has been with us from our very first issue of January, 1945. A priest of the Archdiocese of St. Paul, he was curate, pastor, and finally chancellor of that diocese. In 1921 he went west to teach Moral and Canon Law at St. Patrick's Seminary in the Archdiocese of San Francisco.

Certainly most of our subscribers have at one time or another consulted his *Ready Answers in Canon Law, Marriage Legislation,* and *Penal Legislation.*

Your harried editors presume to convey your thanks and best wishes to him. For our own part, we have always been grateful to him for his punctuality in submitting his matter, always surprised and pleased at the amount of carefully documented lore he managed to pack between the margins of his column.

For the future, we ask that our readers please submit their questions to the editorial offices, either in Pittsburgh or Seattle.

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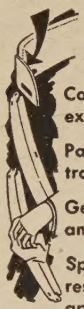

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Mission Sunday

WOULDN'T it be wonderful if every adult Catholic in the United States were to contribute a minimum of a dollar to the annual Mission Collection this year? It would come close to $20 million. This is a small gift once a year, but we could guarantee Propagation the largest collection in its history if each of us priests would devote our entire sermon to boosting the appeal that day. Protestants give to the Missions 52 times a year in a bi-pocket envelope.

In our Sermon Suggestions this issue we are publishing an outline for Mission Sunday, supplied from the Society's headquarters in New York. Most of us, however, will not need that crutch. There are few subjects dearer to the heart of the average priest than the missions, few subjects on which he can speak with greater fervor and sincerity.

Bishop Sheen, in announcing the Mission Collection for 1952, observed:

"Mission Sunday is more than an annual appeal for funds. It serves as an opportunity to impress upon the faithful their obligation of cooperating in the establishment of Christ's Church at home as well as in mission lands. To this end we urge that publicity proportionate to the sacredness of the cause, and in keeping with the dignity of the Church, be given—beginning several weeks prior to October 19, Mission Sunday."

Bishop Sheen will appear on a broadcast and television program on October 12 from 3:45 to 4:00 p. m., E. S. T.

THE PRIEST **OCTOBER, 1952** **VOL. 8, NO. 10**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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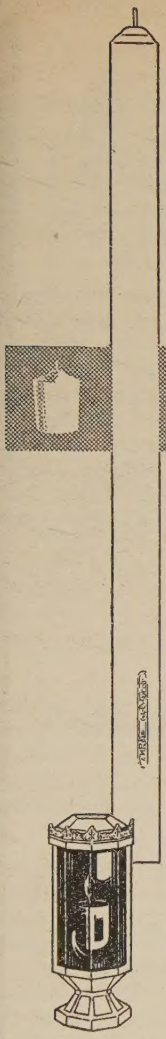

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These forward-facing priests knew that most good Catholics would rather support an out-of-town cause which is URGENT than a local one where the need isn't so great. So, instead of merely hoping for the things they wanted, they decided to transform this hope into cash by bringing their problem to the attention of Catholics in other sections of the country.

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You can do the same thing by soliciting the support of some of the 250,000 Catholic men and women whose names appear in our master card files. To enable you to select the group which appears best suited for your appeal, the names have been divided into such classifications as—wealthy widows—executives—single or married women—elderly people. Our revised folder PRI gives complete information about the plan. A copy is yours for the asking.

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'N.C.C.Y.'

NATIONAL Catholic Youth Week is slated for this month, October 19-26. Formerly C. Y. O. Week, it has now been broadened in scope to embrace all Church organizations serving the youth crusade.

The Catholic youth movement is growing rapidly as it meets with more recognition of its strategic role. This past year has seen considerable development in the N. C. W. C. Youth Department itself, the formation of the National Council of Catholic Youth, with its new constituent, the National Federation of Diocesan Catholic Youth, the Newman Club Federation, and the National Federation of Catholic College Students. Within this past year, too, the National Catholic Camping Association got its start.

N. C. C. Y. deals with youths from seven to twenty-seven, some six million of them, in a program which, of course, is educational and religious as well as recreational.

To highlight the vital importance of youth in the Catholic world, Pope Pius XII is scheduled to send a message to the Catholic youth of the United States. A program, national in breadth, which will operate on diocesan and parish lines is well underway.

Archbishop Mitty of San Francisco is chairman of the Conference, Bishop Gerow of Natchez, assistant chairman, Msgr. Schieder of Buffalo, director, and Father Eiselein of Nashville, assistant director.

YOU CAN'T GIVE A BETTER GIFT

to your altar boys, choir boys, and nephews than . . .

THE CATHOLIC BOY

Father Richard Ryan of San Francisco gives 54 subscriptions;
Monsignor Francis McGlynn of Cleveland, 104;
Father Joseph Manz of Cliffside Park, N. J., 23.
These are random samples from our circulation files.

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FALL READING

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By Georges Bernanos

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Translated by Thomas C. Lawler

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K. of C. Advertising

ACCORDING to the report submitted to the Supreme Convention of the Knights of Columbus this summer, enrollments for instruction have been pouring in at a rate of 2,000 a month during the past year. The grand total of inquiries resulting so far from the K. C.-sponsored advertising program comes to 1,060,483.

The fact of a sort of vicious circle was presented to the assembled Knights; the more inquiries to be processed, the less money there is for advertising. The Knights broke that circle by simply increasing the appropriation set apart for the program by 50%.

In his report, Mr. Luke E. Hart, Supreme Advocate, pointed out that 21,573 inquiries have come in from 50 foreign lands, and 2,563 enrollments for instruction — despite the fact that the ads appear only in this country and in Canada.

The handling of this prodigious correspondence requires a full-time staff of 28 people.

One must remember that these responses represent merely the visible results of the program. Besides those, there are the millions of people set straight on various points of doctrine, people who appreciate learning the truth without, however, wanting to commit themselves to the degree involved in writing for further information.

Mr. Hart also called attention to a program going on in his home state of Missouri, independently of the national effort. Since 1944 the Missouri Knights have voluntarily contributed $190,000, publishing

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over 300 ads of their own making during this time.

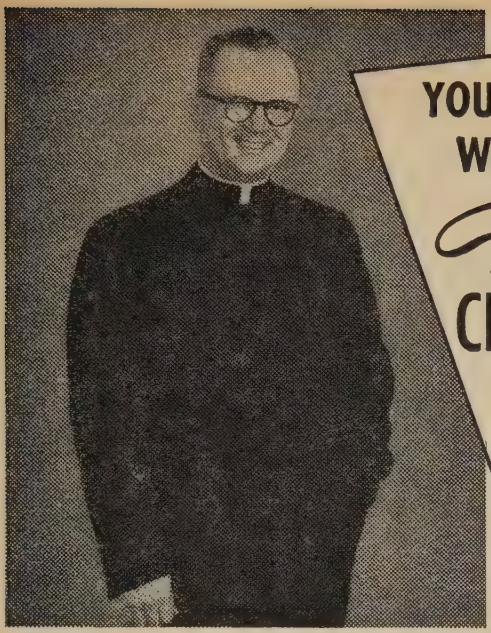
Likewise, the Indiana State Council is backing a program in Indianapolis and the other cities of that state. Handling the business details and preparing the copy is Mark Gross, an Indianapolis advertising executive, whose ideas were given considerable publicity recently in *The Catholic Digest* and the diocesan press.

A minor aspect of this Indiana campaign entails a sort of crusade stressing "The Dignity of Man." Three years ago, when Father Thomas A. Brandon, now vicar general of the Crosier Order in this country, was calling on the Holy Father, he asked His Holiness if he had any special message that he could deliver to his subjects and their friends in this country.

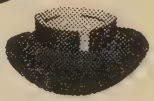
"Yes," said the Holy Father, "I have. Tell them to impress on everyone the dignity of man."

Father Brandon delivered that message to the Indiana State Council of the Knights. One of their members drew up a series of 12 striking posters, a competent writer was engaged to prepare a 200-word message for presentation with each poster, and the series has been on display at regular intervals in all the diocesan papers of Indiana, besides innumerable school papers and Council bulletins.

(Editors interested in obtaining samples of these posters with their message, should write to the artist, Mr. James J. Russell, 709 E. Market Street, New Albany, Indiana.)



YOU HAVE THE BEST WHEN YOU WEAR *Toomey* CLERIC-COLLAR SHIRTFRONTS AND RABATS



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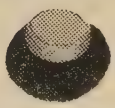

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Correspondence

Correction From Msgr. Ligutti

Editor:

THE following quotation from a letter I have just received from Msgr. L. G. Ligutti, Executive Director of the NCRLC, may be of interest to you:

"I read with interest your review of the 'Geography of Hunger.' I know Dr. De Castro quite well.

"On page 581 of the review, I find a statement which says, ' . . . the F. A. O. in 1949 set up a Special Committee of Experts to outline a general plan of action on a world-wide scale. So far these experts seem to agree that there are too many people in the world, and that the obvious remedy is to promulgate the gospel of planned parenthood.'

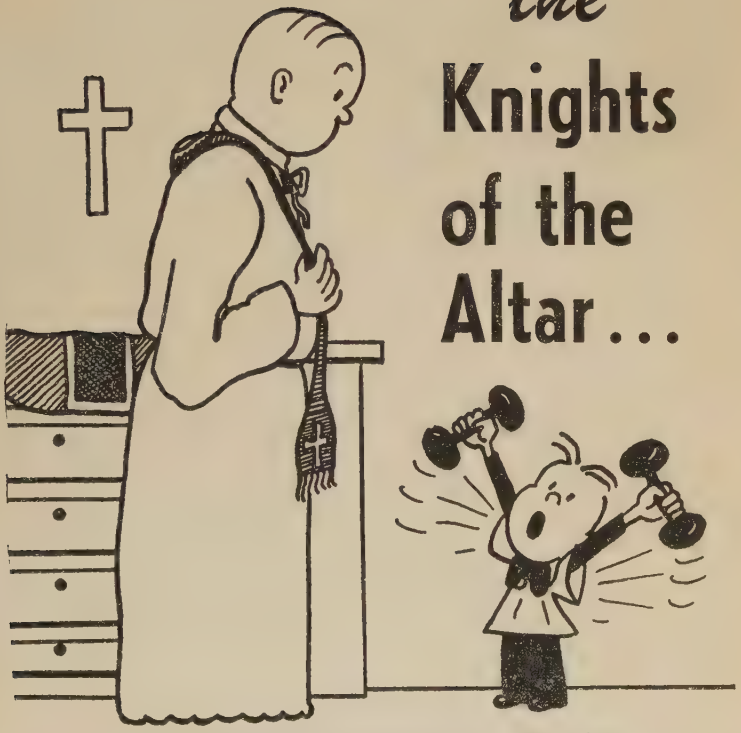
"I have been in close touch with the F. A. O. for a number of years, and if there is one thing the F. A. O. has not done, it is to come up with any such proposals. Continuously, at all their meetings which I have attended, and in all their literature, which I read, they have advocated the increase of production and better distribution. I would be interested to see the report of those experts or to find out where you got it."

I may admit that at the moment I am unable to say "where I got it."

Sincerely,

(Rt. Rev. Msgr.) U. A. Hauber
St. Ambrose College
Davenport, Iowa

Meet the Knights of the Altar...



"Just practicin' for carryin' the Missal!"

The K of A can solve your altar-boy problems

"Since we joined the Knights of the Altar we have had no difficulty with absences or tardiness . . . I know of no other system which is so effective in making boys want to become Mass servers."

Father Michael Mullen, C.M., Brooklyn, N.Y.

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3 copies 1.00	25 copies..... 7.00

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Correspondence

Mass or Communion?

Editor:

THAT layman's question on page 566 of the August issue of THE PRIEST is intriguing: "Because of peculiar circumstances involved in his hours of work and his home routine, a layman has his choice of just receiving Holy Communion every day or of assisting at Mass. One or the other. Not both. How would you advise him?"

Here is what I would tell him. Assist at Mass; and make your assistance all the more perfect because it is all you have. Offer yourself with Christ the great and eternal High Priest, the Head of the Mystical Body. Realize that when the Head offers, the members offer likewise. Let yourself be offered; for when Christ is offered you are offered too. Offer and be offered. Enter into the true liturgical concept of the Sacrifice and offer this great gift and yourself with it.

God's glory comes first, even before the sanctification of the individual; and we know that though nothing sanctifies the soul more than Holy Communion, nothing gives God greater glory than Holy Mass. It is the most worthy and most perfect divine service; for it procures for the Most High a worship and a veneration which millions of words would be incapable of rendering Him. Holy Mass is the most glorious chant to the praise and glory of God; it is our highest adoration and best thanksgiving, our most efficacious propitiation and most powerful petition.

Remember that among the ordinances for the dispensation of grace which relate principally and immediately to the sanctification

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Sturdy yet lightweight—Made of top grain cowhide, fully lined, lifetime construction. Designed to carry the clergyman's every travel accessory . . . 2 inner pockets for storage. Compact. 2 double duty leather handles, zipper, strong lock and key.

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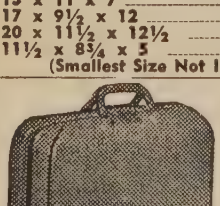
15 x 11 x 7	$11.00
17 x 9½ x 12	$13.50
20 x 11½ x 12½	$19.00
11½ x 8¾ x 5	$ 9.00

(Smallest Size Not Illustrated)



VESTMENT AND TRAVELING BAGS

Genuine Top Grain, Smooth Black Cowhide . . . a perfect week-end traveling bag or vestment case for carrying Cassock, Surplice and Stole. Inner compartments plus space for all accessories. Sturdy all-around zipper. 2 extra duty handles. Metal studs on bottom prevent scuffing.

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of man, the Holy Sacrifice of the Mass in many respects holds the most prominent place. It is the same as the Sacrifice of the cross; and the Sacrifice of the cross is the original source of all grace. Of course, the Mass, considered chiefly as a means of grace, is inferior to the Sacraments (we are thinking here of Holy Communion), because it cannot, as they do, directly efface sin and impart sanctifying grace. But Holy Mass can obtain directly or at least indirectly all divine graces and blessings, and thus its efficacy is more universal than that of the Sacraments, and more comprehensive. It is truly a means of salvation too. Christ's Sacrifice is the source of all the blessings of the redemption, and the Sacraments and sacramentals are, as it were, like brooks and rivulets which convey to all who are well disposed the inexhaustible blessings of that Sacrifice.

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munion is to be profitable. Then a fervent spiritual communion *could be* more beneficial than a cold and careless Communion.

All of the above is written under the supposition that there is absolutely no choice; he must always do the one or he must always do the other. If he has a choice, so that he may alternate, then Mass four times a week and Communion three times a week would suggest itself. Thus both the glory of God and the sanctification of self would be taken into consideration.

Winfrid Herbst, S.D.S.

St. Nazianz, Wisconsin

Literature For Africa

Editor:

APROPOS of your article by Father Garesché, S.J., (A Project For Thinking Apostles) in your June issue—might I suggest that the spread of leaflets can also be a great help in the spread of the Gospel here in Nigeria, where there is a dearth of Catholic literature. To combat present-day evils and the danger of the infiltration of Communism, we must give those who *can* read something *good* to read.

To that end, therefore, I wonder if I could interest some of the Leafleteers in sending me some

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titles, especially those covering the main truths of our religion, the Commandments, the Sacraments, etc. Indeed, I would appreciate any Catholic literature that readers could send me—magazines, newspapers, or books. Their reward will lie in the knowledge that what they do to help one of Christ's "little ones" will be remembered by Him on the last day. They will also share in my Masses and prayers for benefactors.

Finally, would one of your readers be so kind as to mail me his copy of THE PRIEST when he is finished with it?

Sincerely yours in Christ,
Gerard Scanlon, S.M.A.
Catholic Mission
Minna
Nth. Nigeria, B.W.A.

The Church Segregated?

Editor:

THIS is a reply to "John Richards" whose article appeared in the July, 1952 issue of THE PRIEST. Of course, "John Richards" is the fictitious name of a zealous priest in the South. This good priest would like to see the ideal of the Church on interracial justice realized. This is the ideal of every bishop and priest.

The colored problem in the South is a very complicated one. This problem cannot be solved by negative criticism. "John Richards" does not tell us what he is doing and what we can do to solve it. To those who are interested, I recommend the reading of a pamphlet by Frank A. Riley: "Fifty

Continued on page 788

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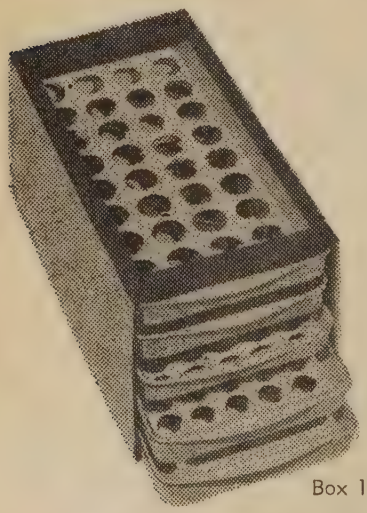

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The Priest

Vol. VIII OCTOBER, 1952 No. 10

Editorial Comment

A National Hymnal

SOME five years ago, we led off in this department with a blast at the low taste of the laity represented by the results of a national survey on Catholic hymns. But, as we then pointed out, the poor people are not really to blame. Very few good tunes have been popularized and we priests have too readily connived with the bad.

We looked enviously over the uniform hymnals of the various sects — the Episcopalians, with 741 sturdy, time-tested hymns, sifted through by a committee of 27 nationally known musicians, a book of 828 pages authorized by their House of Bishops; the Methodist Hymnal, 644 hymns, 695 pages, authorized officially by their Board of Publications; the Hymnary of the Anglican Church; the Mennonite Hymnary; The Hymnal of the Presbyterian Church, etc. — all of them officially authorized, somewhat like our Confraternity New Testament.

Our own pews are very often littered with cheap compilations, reflecting the aesthetic sins of undiscriminating pastors and profiteering publishers. The few good hymnals in the field are one-man jobs, open to all the strictures entailed by their unique authorship.

"As things stand today," we said, "anyone can get out scissors and pastepot and patch himself up some sort of collection. Canon law insists on a Nihil Obstat and Imprimatur for the words. Nothing is said about the tunes. Anyone could take 'The Donkey Serenade,' force a Latin text to it, and sell it as an offertory motet."

(The Tantum ergo can be sung to the tune of "Home Sweet Home." We've heard it done at Benediction.)

Nevertheless, that paragraph about scissors and pastepot was unfortunate. One publisher told us recently that he knows of at least six hymnals being scissored and pasted up right now in various parts of the country as a result of that editorial.

At the time, we suggested some sort of national hymnal for our American Church. Assembled by a committee of experts, it would sell at the lowest possible figure as a precaution against profiteering and thus drive undesirable competition underground.

The editorial drew considerable mail — much of it vituperative. One gentleman telephoned our home office in Indiana from New Jersey twice in one day, talking forty-five minutes each time. He wanted us "silenced," and every time he took another drink he felt more keenly about the situation. He also wired Bishop Boyle and suggested we be suspended.

"Get Something Started!"

But a surprising number of the letters were enthusiastic. Most of the priests writing in were favorable, and one of the Bishops wrote urging that we get something started.

Well, the project is finally under way. It's been rolling since the first of the year. Since the national character of the hymnal depends on the final approval of the Hierarchy, all activity up until that point must be provisional. Temporary Chairmen of the Hymn Committee are Father John C. Selner, S.S., and Dr. Clifford A. Bennett. Serving with them are Mr. Ralph Jusko, Secretary, Father Godfrey Diekmann, O. S. B., Father Joseph Foley, C.S.P., Sister M. Scholastica, I.H.M., Mr. J. Vincent Higginson, Mr. Frank Campbell Watson, and this present writer.

We have been personally over-ruled in at least one respect. Our idea was a hymnal of five or six hundred titles, culling the best in our Catholic repertory. There must be thousands of them to choose from.

But the Chairmen say that "we are attempting to prepare a *congregational hymnal* (their italics), not a choir-book; hence the hymnal will be relatively small (perhaps the size of a catechism), unisonous, and it will contain only a small portion of Chant and Latin motets, one or two Chant Masses, and a Mass or two in modern music." They invite the committee to consider these latter materials, "but," they go on to say, "our first concern is the vernacular compilation which is to serve our congregations and parochial school children for Low Masses, Evening Devotions, Special Occasions such as First Communion, Confirmation, Jubilees, Holy Week (non-Liturgical services) and the like."

Their reasoning is that we simply are not a hymn-singing people. Every pastor can count the hymns his people sing on both hands — and even that is a generous allowance. To be practical, then, the contents of the proposed hymnal should be kept down to around a hundred titles. It would make for

a lower cost and hence for a wider diffusion, and it would focus our efforts at teaching hymns all over the country. Later editions, of course, could be expanded, depending on the response to this first venture.

Just What Is The Distinction?

But this distinction between a "hymnal" and a "choir manual" is new in our experience. Just what is the essential difference, anyway? Apparently, in their mind, it's a matter of size. You pick up a collection of hymns and heft it. If it's heavy, it's a choir manual. Otherwise, it's a hymnal. However, the Episcopalians, Methodists, Presbyterians, etc. do not draw this same distinction. All of their fine fat volumes are labeled hymnals. They come in two sizes: large, with accompaniments for the organ, and small, practically vest-pocket size, in a words-only edition for the people.

As a result of this policy, a large number of our grand old hymns may become obsolete by default, and an even larger number of possible additions to our repertory will certainly be excluded a-priori.

However, their arguments are cogent and we yield. We state our mind merely as a matter of record.

The Committee began its operations by sending a questionnaire to well over a hundred church musicians throughout the country. This survey was authorized by the Episcopal Commitee of the Confraternity of Christian Doctrine. This first questionnaire was in the nature of a "feeler," listing 92 familiar titles, some good, some bad. Correspondents were asked to grade the hymns as to melody, text, and rhythm.

In the words of the Chairmen, "The survey was not intended to list the hymns to be considered for positive inclusion in the proposed hymnal. Many of the titles listed in the survey would never be used because of their lack of doctrinal character, musical worth, and textual weakness. They were only listed so that the survey could prove their un-worth," i.e. to silence possible critics.

Uniform Good Taste

Over 75% of the questionnaires were returned, and it was encouraging to note the uniformity of judgment in selecting and rejecting.

Worst all-around tune was "Like A Strong and Raging Fire," originally a Civil War ballad; worst text: "O Mother, I Could Weep For Mirth"; worst rhythm, "Like A Strong and Raging Fire." Best tune: "At the Cross Her Station Keeping"; best text: ditto; best rhythm: ditto.

The findings of this first survey were tabulated, then a second questionnaire was submitted, listing 210 other hymns. (It is interesting to note that

not all the musicians were familiar with every hymn listed.)

Such a method is so reasonable and practical that no one should have grounds for complaint. After all, you can't argue with an I.B.M. machine. We may growl at one or another item in the table of contents, but we can't dispute the fact that it's a majority choice. Besides, the Committee is open to suggestions, constantly soliciting them, promising them every consideration — and, according to present plans, revisions will be forthcoming in the future.

The board will next try to work up a list of hymns for the proposed hymnal, based mainly on the results of the survey. They will then submit a tentative draft of the table of contents to the "voters." The Episcopal Committee of the C.C.D. is now considering a permanent committee of musicians, theologians, and literateurs to lend their authority and help in the final compilation of the work. One suspects that action will be taken on all or some of these matters at the Bishops' Meeting in Washington this fall.

We are letting you in on these facts for a two-fold purpose. First, we know you will be pleased at the information, and if you have any suggestion or comment, you can get it in before the deadline by addressing it to Mr. Ralph Jusko at 2132 Jefferson Avenue, Toledo 2.

Secondly, it might be wise to hold off on the purchase of any new hymnals in quantity until you've had a chance to look at what the Confraternity will have to offer. If things continue at their present rate, the new hymnal should be ready for use by next spring.—R.G.

A 'Kemble'

August 22 should be a day of special devotion to smokers.

On that day in 1679 Blessed John Kemble was executed at Hereford, England. The gentle old priest who spent more than 50 years ministering on the Welsh border, was in his 80th year caught on Titus Oates' foul web of lies and executed for no more than being a Catholic priest.

When the officers came to take him to the gallows, he asked for time to finish his prayers and smoke one pipe of tobacco. This was not only granted, but the under-sheriff joined him in that last smoke.

Even to this day a parting pipe is known in Herefordshire as a "Kemble."—**Douglas Newton** in the **London Universe.**

A small boy's definition of a friend: A person who likes you even though he knows you.

The Impunity of Art

The treatment of minorities in literature

Louis F. Doyle, S.J.

"ART is privileged. It is above such petty considerations as race, nationality, politics, or religion. The artist's only obligation is integrity to his art."

This is, substantially, the answer returned, when an answer is deigned, to any minority group that protests against any misrepresentation of it in any novel, play, or film. If asked just when, where, and by whom the Magna Charta was granted, the oracle goes into silence.

Yet this *a priori* pronouncement has no more authority than has any other philosophical dictum. There is not, nor ever has been, any International Commission on Art and Letters with headquarters at Geneva.

Historically, it has not a leg to stand on. All literatures are national, the products of individuals each of whom has inherited a set of biases, prejudices, sympathies and antipathies, views and opinions. Greeks fare better than non-Greeks at the hands of Homer; Dante did not spare his enemies; Shakespeare was a sixteenth-century Englishman to the core.

Save in the purely ideal order, there is no such thing as Art; there are only artists, with all their imperfections on their heads, among which xenophobia, disapproval of those outside the group to which the artist belongs or would like to belong, is usually present.

Individuals have the protection of the libel law, if they are wealthy enough to invoke it, as was the Russian lady who collected damages a few years ago wherever the film, *Rasputin*, was shown. But the group has no protection whatever except such indirect pressure as it is able to organize at the cost of being called undemocratic, poor sports, lowbrows, and enemies of the First Amendment.

Fortunately, most groups are organized—all but one, according to a current story. A publisher's reader, examining a manuscript submitted for publication, came to the word, "Hebe." He frowned and changed it to "Jew." Next, he altered "nigger" to "Negro" in the interests of better business relations. But when there occurred the word indicative of the status of one born out of wedlock, he pondered a moment, then said, briskly, "No, that can stand. They're not organized."

But organization does not always save a group from smear. A few years ago, there appeared the novel, *Anna Lucasta.*

Father Doyle teaches at St. Louis University.

picturing a rather unsavory family who were labeled Polish-Americans, the hero being of old American stock. Transferred to a stage play on Broadway, the characters became Negroes. Later, when it was filmed, they reverted to Polish-American.

Incidentally, Mr. Tennessee Williams' integrity to his art seemed to demand that the heel of *A Streetcar Named Desire* be a young Polish-American. In *The Rose Tatoo* (sic), for which we are also beholden to Mr. Williams, the denizens are Sicilian, I believe.

Here Are The Statistics

A recent Knopf book (*Race Prejudice and Discrimination,* 1951, ed. A. M. Rose) reduces this matter to a statistical study by Bernard Berelson and Patricia J. Slater. Two hundred stories selected from popular magazines of fiction were studied. The authors distinguish three ethnic groups: the Americans, who are white Protestants of no distinguishable foreign ancestry; American hyphenates and foreigners with Anglo-Saxon and Nordic backgrounds; and all other minorities. It was found that 84% of all the identifiable speaking characters were of the first group, though it makes up only 60% of the population by census figures; 7% were from the second group, and 9% from the third group, though it constitutes 40% of the population. Heroes and heroines were 35% from the first group, 31% from the second, and 10% from the third.

On the basis of "approved" and "disapproved" character, the odds are overwhelmingly in favor of the first two groups, the American being favored over the AS&N's. Third group characters are almost invariably stereotyped, as the Amusingly Ignorant Negro, the Italian Gangster, the Emotional Irish, the Sly and Shrewd Jew, the Primitive and Backward Pole, the Patronized Native of the Pacific Island.

The economic statuses assigned to the members of each group are what one would expect. The Americans are well to do, with no explanation of the origins of their wealth but strong suggestion that they deserve it; the AS&N's achieve wealth by rugged industry; but if one of the hyphenates attains influence, this has to be explained at length.

Such organized pandering to patterned prejudice in commercial writing would be merely amusing if there were no signs of more than a little of it in the higher echelons of pretense, if not of art.

The most venomous Celtophobia I have ever encountered in an American novel was in *The Prodigal Women,* 1942 by Nancy Hale, a best-seller that capitalized the endemic ill-will incurred by Eire's neu

trality in the war. But self-glorification and intolerance have always been the privilege of the Dominant Group and a very saleable commodity, especially in English-speaking countries. The world has never seen such a jingoistic, self-adulatory body of creative writing as was put out by the Victorians.

But the depressing thing is that, side by side with this literary intolerance, or worse, this condescending patronage, there proceeds the crusade for social tolerance, to which the hyphenated Americans are expected to respond by divesting themselves completely of all racial or religious sensibilities whatsoever, thereby becoming "good Americans." This literary policy on the home front is not unlike our attempt to sell democracy overseas to peoples who are not unaware of the sort of treatment usually accorded to the second and third-rate citizens of the U.S.A.

"Not Art"

Point out all this to the "Art is privileged" people, who always belong to the Dominant Group, whose ox is never gored but always garlanded, and they hastily counter with "But that stuff is not Art." If you ask, "Then what is it?" they will reply, "Oh, it's nonsense, trash, anything you please, but not Art."

Very well, then let us go up where great Art is. Shakespeare was a great artist. But why is it that, with the exception of the English plays, in which he had no choice as to the nationality of his characters, he invariably chose a foreign setting? The lone exception is *The Merry Wives of Windsor,* a broad farce. *Lear* and *Cymbeline* are not really exceptions: they present a Britain so ancient as to be mythical.

I believe this was because the Bard was canny enough to know that it was much safer to hold the mirror up to the vices of his countrymen if he first placed them far away and changed their names. The Romans, Terence and Plautus, labored under the same difficulty; they borrowed Greek settings.

The borrowed stories of Shakespeare and his fellows enabled their audiences to claim noble and lovely characters as their own and to shrug off the knaves and fools as importations. So Iago and Othello and Macbeth and Malvolio and Polonius are, technically, outsiders and no one's withers are wrung.

Criticism of the national character was not much permitted in England's post-Reformation Golden Age, as it is not permitted today, according to Mrs. Belloc-Lowndes in *A Passing World,* religion and patriotism being one in those spa-

cious days. But, strikingly enough, criticism, stinging criticism, was permitted Chaucer in the Catholic Ages. Some of the portraits in *The Canterbury Tales* are far from flattering and all are English.

The Birth of Nationalism

What became of this liberty when the Catholic yoke was cast off? It disappeared when the seamless garment of One Faith was rent by the Reformation. Up to that time the author of such satires as *A Ship of Fools, In Praise of Folly,* or *Piers Plowman* was not resented as an outsider attacking a faith but appraised as a son of the Church exposing failures in the practice of that faith, an exposure motivated by the spirit of charity.

There was no need of the slick, phony modern "tolerance," that icy politeness of the duello. Society was divided, not vertically, but horizontally across national boundary lines. Social rank, rather than race or nation, determined relationships. An English gentleman had more in common with a French gentleman than he had with an English peasant.

With the Reformation nationalism was born, to become pathological as time passed, and the struggle was waged with every available weapon. It would have been too much to expect that such an effective, subtle means as literature would be permitted neutrality.

With time the power of the press passed into the hands of Protestantism in the English-speaking world. To the victor belongs the spoils, and among the spoils not the least is the privilege of writing history so as to establish forever the view to be taken of the enemy. Once established that view can be maintained by the language of assumption, suggestion, hint, innuendo, overtone, understatement and all the rest of the rhetorical machinery for the intellectual furniture of vacant minds.

Here in America a new factor operates in favor of the minorities. Not only the First Amendment but a firmly based ideal of fair play and a healthful fear that, if hostility to one minor group is permitted, it may be the turn of others next, drives the libelous fictioneer underground. But let us not underestimate the power of an underground. The endemic can become epidemic with fearful suddenness in a crisis, as we learned in 1928.

There was an unwritten Act of Settlement in force that year. Has there been any change for the better? Judging from the sales of Mr. Paul V. Blanshard's forthright charges, I would say not. Yet books like Blanshard's are decidedly preferable to the slow poison that makes the Le-

gion of Decency necessary and some similar organization in the field of fiction highly desirable. The recent re-edition of the "Maria Monk" yarns speaks volumes.

This article is in no degree wishful of a greater restriction of freedom of expression, however. As James V. Forrestal is reported to have said of two distinguished character assassins operating as gossip columnists, "They are just part of the price we pay for the freedom of the press. It is a heavy price, but I suppose we'll have to pay it." This is just an attempt at defining the position of the Dominant Group and assessing its mentality.

'Joan of Arc' and 'Henry V'

The sharpness with which this group can react to even an infrequent, impersonal threat to its prestige was vividly illustrated a few years ago when *Joan of Arc,* a magnificent film by every dramatic test, aroused every topflight critic that came under my notice to a kind of cold fury and for every allegable reason except the real one—it necessarily lighted up a very dark spot in the history of our leading ally. The English were treated as kindly as history warranted, but that was not enough. *Joan* was competing with *Henry V,* universally praised as a "great spectacle" (for it was obviously nothing more), while *Joan* was universally disparaged as a "mere spectacle."

Joan had an intensely dramatic plot which history had written; *Henry,* no plot whatsoever. Yet *Harper's Monthly,* a staid magazine that normally ignores pictures, gave two pages to telling its readers that nothing, absolutely nothing was good in *Joan,* not even the technicolor, naively adding that "if the makers of *Joan of Arc* think it is going to run English pictures out of American theaters, they are badly mistaken."

When the English *Hamlet,* Freudian to the core and slickly tailored for the American market, was awarded the Oscar which, it was feared, might have gone to *Joan,* the St. Louis *Post-Dispatch,* a reasonably fair paper, piously editorialized that a great calamity had been averted. All this had its intended effect: the picture did not do well financially. All of a sudden Art lost its privileged character and Joan was sacrificed as ruthlessly as in 1431.

Historical Intolerance

It was this same intolerant spirit that prevented the truth about Joan from becoming known in England for more than three centuries after her death, until the Scotsman, Hume, related an approximation of the truth in his history of England. The whole truth was not known for another century.

To this day no work of any importance has been produced by an Englishman about Joan of Arc. George Bernard Shaw felt constrained to excise from *Saint Joan* as completely as possible all that involved the English. There were limits even to Shaw's immunities.

And, running true to form, quite recently, Winston Churchill, when shown the original document which condemned Joan to be burned, said, according to *Time,* "But it wasn't us that did it, it was the Burgundians." Since Mr. Churchill is supposed to be a competent historian, *Time* printed a brief, true version of the now well-known story that highlighted his strange remark very uncomfortably.

Whatever may be true of Art on the philosophical plane — and who cares in this huckster's world?—the prosy truth seems to be that the practical use to which Art, or artists, puts its Magna Carta is to escape into the blue yonder of aloofness when the earthy facts are unpleasant or embarrassing, but, since no one is required to use a privilege, to descend into the arena of the political, national, or religious, when victory looks assurred. That way the artist can have his cake and eat it, too.

As for his "integrity to his art," what does it mean? Philosophically, it doesn't matter. Practically, it means that he feels free and bound to do as he pleases regardless of consequences. When it was reported to Goethe that a wave of suicides followed in the wake of his *Young Werther,* he made a historic remark which is still in the record, "I don't give a damn what happens." That put the matter in a nutshell. However, he wrote no more *Werthers.*

Integrity should mean that a writer makes no concessions to current fashions or vogues, fetiches or shibboleths, whipping boys or idols in his pursuit of truth. But the brutal fact is that Art is wedded to a hardheaded, realistic husband, the Book Trade, who must please the reader. And once public taste is formed, trying to change it is an expensive and hazardous business, and there are no Don Quixotes in the publishing business, only Sancho Panzas.

There is precious little integrity or chivalry or sportsmanship in the contemporaneous crowd of fictioneers. The writer most likely to be credited with integrity is one who lashes out at the group to which he himself belongs.

When a Jewish writer turns out a *What Makes Sammy Run* or a *I Can Get It for You Wholesale,* the enjoyment of the Dominant Group—for reasons that have nothing to do with literature—is likely to make it a best seller.

When a Harry Sylvester tells of the Catholic Irish, it sells above its level as fiction.

When a Faulkner pictures the decadence of his native South, the Northern customers find great integrity in the book.

And perhaps there is. It may be honest criticism. I am only commenting on the deadly efficiency of fiction in determining the social climate for any minority group in this highly heterogenious nation of ours.

"Art is privileged" — to do what? Still, I am among those who would resist any attempt to shackle the writer or to muzzle the press, for the minorities also have their presses, less articulate though they are. Besides, mud does not stick long, and libel follows the law of diminishing returns.

General Johnson's Tribute

The following tribute to Edward McGrady, former Assistant Secretary of Labor, was paid by General Hugh S. Johnson at the meeting of the Eastern Association of College Deans and Advisers of men at Atlantic City in 1943:

"There are lots of slick people in our government, but though I am not of his faith, I like to think of one of the most successful men in performance, Edward McGrady, who has done more for industrial peace than any single man.

"He goes into a conference with a Rosary in his pocket, where his fingers can touch it any critical moment. I imagine he says a Hail Mary every time when the going gets tough. I don't really know about that, but I do know and am absolutely sure of the reason for the great success of Edward McGrady's work. It is simply that both sides in these titanic struggles know that they can depend on anything he says—and frequently neither side likes it—but both know that nowhere is there any clever little scheme.

"I like to think of McGrady with his Rosary, as I like to think of Washington kneeling in the snow or of Thomas J. Jackson (Stonewall Jackson)—not because I am religious myself, but because I believe that when any man gets so educated or so enlightened that he has no use for faith in anything, he is a danger to society."

A few Sundays ago, on emerging from church with his parents after the priest had catigated his assembly with an unusually blistering sermon, my little nephew, Donny, abruptly exclaimed to his thoughtful young father and mother: "Gee! An' folks pay the guy for bawlin' 'em out like that. Golly!"

—Helen D. Kramer, Baltimore.

The Vernacular Versions

Bernard J. Le Frois, S.V.D., S.S.L.

A survey of decrees and decisions

IN MANY parishes throughout the country the reading of the Epistles and Gospels on Sunday according to the Confraternity version has paved the way to a better understanding of the sacred message. But frequently the question arises, whether the versions of Knox and Spencer are also allowed for that same purpose. For the sake of clarity, the decrees on vernacular versions are given here, followed by a scheme which takes in the various possibilities.

A. Decrees and Decisions

1. "Whether it could be permited in the churches to read to the people the liturgical pericopes of the Epistles and Gospels according to a vernacular version not made from the Old Latin Vulgate but from the original texts, either Hebrew or Greek?" Response: "Negative, but that version of Holy Scripture ought to be publicly read to the faithful which is made from the text approved by the Church for the sacred liturgy" (AAS 26[1934]315).

2. "Provided they are published with the permission of competent ecclesiastical authority in accordance with canon 1391, vernacular versions of the Sacred Scriptures made either from the Vulgate version or from the original texts, may be employed and read by the faithful for their private devotion; and also, after its texts and notes have been diligently examined by men excellent in biblical and theological science, any version that is found more faithful and suitable may be especially recommended to the faithful under their care by the bishops either individually or assembled in provincial or national meetings" (AAS 35[1943] 270f).

3. "In accordance with the response of the Pontifical Biblical Commission (AAS [1934] 315) the vernacular version of the biblical pericopes which, according to custom or as opportunity offers, the celebrant of the Mass reads to the people after the reading of the liturgical text, should be in conformity with the Latin or Liturgical text, without prejudice to his faculty of aptly elucidating this version, if expedient, by recourse to the original text or to another version of greater clarity" (Ibidem).

4. "Today therefore, since text criticism has attained to such high perfection, it is the honorable, though not always easy, task of students of the

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Bible to procure by every means that as soon as possible may be duly published by Catholics, editions of the Sacred Books and of ancient versions, brought out in accordance with these standards, which. . .unite the greatest reverence for the sacred text with an exact observance of all the rules of criticism. And let all know that this prolonged labor is not only necessary for the right understanding of the divinely-given writings, but also is urgently demanded by that piety by which it behooves us to be grateful to the God of all providence, Who from the throne of His majesty has sent these books as so many paternal letters to His own children" (Pius XII, Divino Afflante Spiritu, N.C.W.C. edition, p. 12 f).

B. Applied Survey

* Permitted
\- not permitted

English Catholic Versions	For public reading of Epistle and Gospel and other public liturgical readings	For public reading of Epistle and Gospel, for quotations in sermons and publications, and, a fortiori, for private reading (both individual and common, as in religious communities)
RHEIMS N.T.	*	*
CONFRATERNITY N.T.	*	*
KNOX N.T.	* (1)	*
SPENCER N.T. (2)	-	* (4) (5)
WESTMINSTER N.T. (2)	-	* (4) (5)
DOUAY O.T.	*	*
CONFRATERNITY O.T. (Gen., etc.)	-	* (5)
KNOX O.T.	* (3)	*
WESTMINSTER O.T. (Jonas, etc.)	-	* (5)
CONFRATERNITY PSALMS (6)		*

(1) Knox's N.T. has been made from the Old Latin Vulgate and has ecclesiastical approbation; hence it may always be used for public readings, when the Missal text (the liturgical text) represents the Vulgate text (Decrees 1 and 3). Authorities agree that such translations need not be too literal, and that they may incorporate liberal corrections and interpretations of the Latin.

(2) This version may not be used in public readings because it has been made from the or-

iginal and not from the Vulgate; hence it will not always conform to the liturgical (Missal) text. However, the directions of Pius XII in number 4 above, make us confident that such translations will soon be allowed for that purpose.

(3) Knox's Old Testament translation is made from the Old Latin Vulgate and has ecclesiastical approbation. Hence, when the Missal text represents the Vulgate version, this translation by Knox is legitimate in public readings, despite the caution and modesty of Msgr. Knox's own words in his preface to vol. I (Decrees 1 and 3). From the concluding remarks made in the above footnote (1) it follows that his translation of the Pentecost Introit (Wis. 1:7) in vol II, p. 974 is to be preferred to his other translation given in the Sheed and Ward Missal for Pentecost. It is evident that "hos, quod" refers to the "Spiritus Domini" which the Greek original expressed in the neuter.

(4) In the public reading of the Epistle or Gospel, there is nothing against clarifying a less desirable phrase of the Rheims or Confraternity, then and there, by momentarily interrupting the reading and elucidating the phrase by another taken from Spencer or Westminster (or Knox or your own direct translation) — (Decree 3).

(5) Since this version has been made by acknowledged scriptural scholars and is approved by competent authorities, its use is not merely confined to the private perusal of the faithful (Degree 2).

(6) Confraternity version of the Psalms, though made from the Hebrew, faithfully represents the new Latin version of the Psalms, which by a motu proprio of Pius XII has become an approved liturgical text. This English version may be used for public readings, whenever it represents the liturgical (Missal or Breviary) text. It certainly may be used for quotations in sermons and publications.

C. Practical Conclusions

There is an advantage in having a uniform version of Scriptures in America to which one can always refer as the standard American version. The Confraternity version is just that. It is written in language that is spoken in America. On acount of its literal fidelity, it is of great advantage for classroom use and study clubs. Ordinarily it is quite satisfactory for pulpit use, although at times in the N.T. one could wish for a more fluent rendition. Further work of those concerned may bring this about. There would be an advantage if it could be referred to by a shorter name than "Confraternity"; I suggest SAR (Standard American Revision)

or SAV (Standard American Version).

With an audience that is more alert to language and culture, Knox's version can be used for public readings with great satisfaction. The freshness of the message captivates the educated audience. Epistle and Gospel become alive, and one is urged to examine the message further for oneself. Knox's version has been found unexcelled in stimulating interest. However, in articles of scholarly preciseness or for teaching purposes it is not always desirable.

'The History of Resistance'

As a young lawyer, Woodrow Wilson wrote: "Liberty has never come from the government. Liberty has always come from those below! The history of liberty is the history of resistance."

We priests must not get into the political struggle to recapture our freedom and the precious inheritance from Mount Vernon. But oh! how we are waiting for the captains of industry and our alumni from Catholic universities and colleges to show some assertiveness — to step out and keep-off-the grass our schemers and intruders, our backstage misrulers and international trouble-makers.—**Leo G. Doetterl.**

That's What He Thinks . . .

The church is being ruined by pious men who have too little sense of dramatics and applied psychology.

Christ was an expert platform psychologist. He waved a coin before an audience when He wished to focus attention on His clever reply about rendering tribute to Caesar. He performed a "magical" feat of feeding 5,000 with a few loaves and fishes. He waved His hand and transformed clear water into red wine.

I repeat, you cannot have a live church with a clergyman who is devoid of humor or dramatics.—**Dr. Geo. W. Crane.**

Terse Interview

A number of years ago the representative of a very lurid metropolitan newspaper asked a clergyman for a "Bright, terse interview about hell" for its Sunday edition. The minister very kindly complied with the request. His article read: "Hell, in my opinion, is the place where the Sunday edition of your newspaper should be published and circulated."—**Family Digest.**

The Parish Religious Vacation School

Edward Belanger

Now is the time to get busy

THERE is no magical formula to prepare for your parish RVS. All I can suggest is hard work in preparing — mostly footwork — but the better the preparation, the less the work during the RVS. A successful performance is guaranteed by the practice sessions rather than what transpires on the stage. So a RVS needs eleven months of preparation: preparing priests and people, parents and teachers, materials and locations.

Some priests still have the mistaken idea that the only place for a layman in church is on his knees. Even if we had enough priests and sisters to give all the religious instructions necessary, we still should be using lay-teachers. All of us took the same obligations at Confirmation — not merely to defend our faith but to spread it.

And as Pius XII said to the National CCD Congress at Boston in 1946: "Priests will not suffice; the sisters — to whom the Church in America owes an incaluable debt — will not suffice. The laity must lend their valiant cooperation." And who are we to argue with the pope?

Father Berlanger is stationed in the Greenbrier Valley Missions located at White Sulphur Springs, West Virginia.

September is a good month to check your records from your past RVS. If you have kept them up to date, all you need do is summarize them. But you should keep permanent records of attendance and results because of the changing personnel in priests, sisters, and lay-catechists. If a pupil has moved to another parish, the Catholic thing to do would be to forward a copy of his record to the pastor there. But keep the original in your files. At least 10% move back again sooner or later.

And just because you have a parochial school does not mean that all your Catholic children are being instructed in religion. Subject to correction, I don't believe that there are many parochial schools which have more than 50% of the Catholic children enrolled. If the parish census reports much higher than that, you probably need a new census.

Assigning the Students

In October you can chart your public school pupils by assigning them to grades and classes for the coming summer . . . even though they won't know it for about eight months. If you find that you don't have enough pupils for a certain class (and possibly not enough classes in a few parishes for a RVS) one solution might be to

combine with a neighboring parish.

What we have to get away from in all parishes is dividing the children into two or three groups according to the sacraments received. The proper division is according to which classes they attend in public schools. Otherwise you will have most of the children showing up at RVS only in the years when they are to receive First Communion or Confirmation.

It would be well in November to read (or review again) the Manual of the CCD: especically the pages with suggestions as to location, finances, transportation—and preparation. Then begin training your teachers, making sure that all of them have first read the RVS Manuals (Volume I for grades 1 and 2, Volume II for 3-4-5, and Volume III for grades 6 to 8). Otherwise neither pastors nor teachers are certain whether you have the latest and best catechetical aids, such as reference books, projects, visual aids, recreational and musical programs, etc.

Train your lay-teachers for the next eight months; it's far better to have too many, and then eliminate, as diplomatically as possible, the undesirable teachers. But never lose a volunteer—or you have all his friends working against you. Keep him (or her) in some other capacity.

Substitutes Should Stand By

Be sure also to have substitute teachers prepared. Notre Dame's success used to be due to the fact that the coach could work in subs without weakening the team too much.

No teacher (clergy or lay) can handle more than twenty pupils for a concentrated course in religion, so train plenty of extra teachers during the year. Taking up the parish census offers the best opportunity to spread a little propaganda for both teachers and pupils for your RVS.

December is not too soon to begin organizing your "fishers" or home-visitors. It's true that they won't need all the formal training you give the lay-teachers, but be sure they understand that they too are members of the CCD with definite duties: to get the classes together and to furnish transportation as well as taking care of the extra-curricular activities like recreation and music.

It's not fair to expect your teachers to be truant officers and chaffeurs. If they are preparing their classes as they should, the average lay-teacher won't have time for anything else. So start assigning your helpers to definite duties during the winter.

Besides the active members (teachers, helpers, visitors) don't overlook the passive members: those who pay and those who pray for the success

of your RVS. Your parish invalids and shut-ins (I include convicts) will be grateful for the chance to participate. Probably 99% of your parish would be in the passive category (praying or paying, and preferably both) as their share in spreading the Faith instead of the more arduous task of teaching catechism.

Early Publication of Dates

In January, at the latest, announce your dates for the RVS. The earlier the announcement, the less the conflict with vacations and family trips. It's usually better to start RVS at the same time each year so parishioners can look forward to it from year to year. The best date seems to be from two to three weeks after the close of the school year. Sooner than that, the children are restless; later than that, they are out of the habit of studying.

February is as good a month as any to check up on what you have done so far . . . and what remains to be done. Your records should be in order, your classes and grades charted, your lay-teachers at least past the halfway mark in their training, your fishers and helpers organized, and a preliminary announcement made of the approximate dates for RVS.

In March you can pick your location for the RVS — not merely the buildings but definite classrooms or space for the eight separate grades. Having been in parishes where we used parochial school buildings and public schools, I can assure you that a classroom is not always necessary or even the best place to hold RVS. Weather permitting in Greenbrier County, we hold classes outdoors: not because it's more picturesque but because the informal atmosphere impresses on the children the idea that religion is for all times and all places, and not merely for church and school.

Also they are tired of schoolrooms, and in spite of more distractions, they show more interest. We have held classes in clubrooms and poolrooms, rectories and convents, nightclubs, theaters, storerooms and garages. Having selected the time and place, the next thing is to arrange whatever transportation is necessary.

Ordering the Supplies

Supplies for the RVS should be ordered no later than April. By supplies we don't mean merely a batch of catechisms, but the latest and best you can afford in catechetical equipment. Consult priests and nuns and lay-teachers of experience to find out what kind of material works in practice. Have your catechetical supplies and materials on hand in advance, or else your RVS may be over before you even get enough catechisms.

May is the month for the big

publicity campaign for your RVS. That means plenty of announcements not merely from the pulpit but by radio and newspapers. If you write short, interesting articles on the schedules, activities and personalities involved in your RVS, you will have no trouble getting publicity. And don't overlook the weekly newspapers published not only in the country but even in cities. Many read word for word who merely skim over the daily paper.

An early announcement will often prevent community activities from interferring. If it doesn't, you can still contact the Red Cross, Community Service, 4-H Clubs, etc., and tie in your schedule with their activities: RVS classes in the morning with swimming lessons in the afternoon and games and handicraft instruction in the evening.

A Different Theme Each Year

In your pulpit announcements, don't stress Confirmation classes or First Communion—or that's all you will have! Rather emphasize the fact that as Pope Pius XI has said:

"Every child from kindergarten to the university is expected to be in the RVS if not attending a Catholic school."

Advertise the fact that your RVS will have a different theme each year: not merely the subject matter such as the Mass and Sacraments and Commandments, but stress vocations one year, the training of altar-boys and choir another year, and so on.

A few weeks before RVS put up posters, mail out postcards, and make individual telephone calls. Work especially on indifferent parents: those who leave attendance at the RVS up to their children. Don't forget that the object of the RVS is a religious education for all Catholic children not in parochial schools.

And why not announce evening classes for adults? Weather is near its best in many states summer evenings, and it's easier to get people to attend a short definite course, as experienced missionaries have proved. But if you want to kill two birds with the proverbial one stone, you will find that the best announcement is a short prayer after Mass and evening services for the success of the RVS.

Last but not least comes the question of financing your RVS. It's not a happy arrangement to charge the individual child for each article of material used. As you know, some who need it most may be least able to pay for it. Others may be still less inclined to pay although obviously having plenty of money for other things. But if the child loses the original Catechism or piece of catechetical equipment issued to him, there seems no other way than

to charge him for its replacement.

Many parishes have found it preferable to stage some sort of benefit in the spring (before the close of the school year) to finance the RVS. If necessary, have another benefit the week RVS closes to pay your deficit — while enthusiasm is still there.

A Costly Venture

But don't expect even a minor miracle unless you are willing to pay for it. It sometimes costs as much per month to run a RVS as it does to run a parochial school. What you might save on buildings, you spend on transportation of pupils or teachers or both, and books and supplies and teachers, maintenance cost the same summer or winter. Yet the three hundred families of our parish, scattered over 3,200 square miles of mountain country, manage to support six mission - churches plus a year-round RVS operating seven days a week for eleven months each year and conducted by the Mission Helpers of the Sacred Heart. In other words it's the only 100% entirely religious school in this diocese—so far. But the results are worth it.

And it will take an entire generation of RVS before the average Catholic priest or layman fully realizes that this is something we should have had years ago.

The final item in your preparation for the RVS is the Registration Day, which as you know should be about two weeks in advance of your opening classes: to give priests and fishers a chance to check up on pupils not yet registered; also to get students registered before they start signing up for summer jobs.

If you still lack qualified lay-catechists (we did until this summer when we graduated the first class of trained catechists in the history of our diocese) contact seminarians and Catholic college students on vacation . . . but don't forget for an instant that they are not necessarily qualified teachers. The days are gone (we hope) when the pastor could toss a Catechism to his organist or housekeeper and thereby commission her a Sunday school teacher. And the pastor who teaches twelve different classes of religion each week does it only in his reports!

"Special Talent"

You might also sign up some "special teachers" for your RVS, using parish talent and, in some cases, such as music and recreation, whatever non-Catholic talent is available. We had one case where a young non-Catholic student volunteered to help the recreation program to get some experience for his course in Physical Education. He ended by taking the full course of religious instruction himself and becoming a Catholic. Six-

teen summers of RVS have convinced me that anything is possible.

Your preparations begun in September should be completed by the end of May. June and July usually follow—and just as inevitably that means RVS.

So I conclude as I began: you can summarize all your preparation in one word: footwork! That means ringing doorbells and knocking on doors when you would rather be home reading and writing. Tiresome? Granted! But someone else did a lot of footwork around Galilee 2,000 years ago.

At the Bottom of Prejudice

Mr. Joseph Clayton, the eminent sociologist, in a diagnosis of prejudice, says:

"Fear is probably at the root of this aversion from knowledge, as it is at the root of so many of our prejudices, political, social and economic alike. How else explain the fury of the persecution of the 16th century, and the struggle to extirpate the old religion in the lands where the Protestant Churches were established, save by the utterance of that ex-Catholic priest, John Knox: 'One Mass was more fearful to him than ten thousand armed enemies.'

"And for Knox, as for the rulers of the newly established Church of England, the only way to stop people going to Mass was to stop the saying of the Mass.

"If today there is less fear among Protestants of attendance at Mass, there is still very great fear of instruction in the doctrine of the Mass. It is not the ignorance that is invincible, it is the prejudice—the prejudice rooted in the fear lest a study of the Church and its teaching will persuade to conversion, and that such conversion may result in much inconvenience in temporal matters."

"State Socialism professes to solve problems by conferring powers on the state as if there were some person called the state, immaculately conceived and freed from the failing of mortality. But government by the state, of course, only means government by the statesmen and we have to ask what manner of men the statesmen are and how they are to be appointed. They may be better or they may be worse, but they are not fundamentaly different."—**Christopher Hollis.**

Jottings on the Priesthood

F.P.H.

To help the young priest organize his life

THE young priest cannot dispense with a wholesome fear of evil in his priesthood lest he became a castaway.

1. Fear of Sin. Choices have their effects. There is a constant, baffling action and reaction in ourselves—in our personal living. A "break" is not likely to be an isolated happening in a priest. The priest has full knowledge and high-strung temper of soul. His being goes with his evil choice, like an angel's. A "break" is apt to lead to demoralization. God, too, may exact a heavy penalty for great sins (especially carnal) *post ordinationem.* No one can say where a first serious fall may not lead. The break after ordination is like the break from baptismal innocence — a fall to a lower order of being. (Cf. Hedley, *Retreat for Priests,* Office and Holiness of the Priest.)

2. Live Up to Duty. Consider the full conception of priestly duty versus the low canonical standard of the least possible—the minimum.

Legal righteousness is a poor standard of living. Law is a proper test of single obligations taken apart from persons — of the right or wrong of this or that act in the abstract, apart from subjective reactions — tone of conscience — temperament—habit in the concrete. This latter consideration is of vast moment, but theologians drop it out of view after Fundamental Moral. God alone can judge the subjective.

Again—acts, though not enforced by Canon Law or Moral Theology, may still have the nature of means to ends which do have the sanction of law: i.e., the necessity, not of precept, but of means, being in the nature of things— v.g., late hours, a taste for social visits, card playing, little order in one's day, the surrender to the easy chair, excessive use of the radio, the automobile, golf, idle reading of magazines, etc., indulgence in smoking, hurried prayer, waste of time—lead to what? Recreation must be standardized.

The test of sound spiritual life is aspiration, vigor, spirit of improvement, being in earnest, doing what you can with your talents and opportunities. Our Lord does not care for hagglers. Not "The *status quo* is my passmark!" The ascetic principles are the standard priesthood — the priestly standard. Ascetic writers have a hold of

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These notes, evidently the basis of a spiritual conference, were found in the desk of a distinguished Sulpician superior following his death.

this mysterious truth in their teaching concerning the safe moral temper of life, i. e., in the sense of self-improvement.

3. Right Ordering of Life. Don't drift with environment or mere custom; don't act on likes and dislikes. "I need not take the most austere side and (thus) indulge self-will; nor yet the spirit of probabilism."

Use the Ignatian Principle of "Indifference" or "Equilibrium" for free matters! I will use or avoid things in so far as they help or hinder me to or from my eternal destiny. So, in the priesthood, I will use or avoid things in so far as they help or hinder me in my ministry.

I will incline to the side of self-denial after the example of Christ, as a touch of salt in my meals.

Discern your spirit — follow your spiritual taste.

Take account of your temperament.

The decline of the soul leads to the rise of the flesh; and the decline of Christ the priest in us lets the old latent layman rise in us. A priest cannot live like a layman without feeling a layman's needs.

The rule of the seminary is withdrawn, but we are met with great realities which have an iron logic of their own (of cause and effect). It is a condition, not a theory that confronts us. Solid priestly work and life has its conditions.

Our Ceremonies

A high-toned but unbelieving woman one time disputed with the learned Dr. Bruecker concerning religion. He easily refuted her objections. Finally she said, "Well, I admit that there is much good in the Catholic Religion. These many ceremonies, however, certainly have no meaning. They ought to be dropped. Religion surely would not lose anything, if they were given up. Isn't this true, Doctor?"

The Professor who, until now, had listened patiently and answered politely, arose suddenly, walked over to the lady, tapped her rudely on the shoulder, and smilingly said: "Oh, you goose! What crazy notions!"

The lady indignantly stepped back and retorted: "Doctor, what is the matter with you? Don't you know and observe even the most ordinary rules of conduct and of good manners?"

Dr. Bruecker answered meekly: "Madam, I understand you to imply that you do not care about forms of conduct, since you disapproved the outward signs and ceremonies of the Catholic religion. Remember that our ceremonies are nothing but the forms of good manners and of reverence towards Almighty God."

The Image of 'The Body'

William J. Kerrigan

The meaning of the metaphor

THERE is no department of Catholic thinking but has benefited by the current excitement over the doctrine of the Mystical Body. This wholesome stimulation must not, however, distract us from some fundamental facts about the doctrine.

The first of these facts is that the concept "Body of Christ" is a metaphor. (If "metaphor" seems objectionable as a technical term, read instead "image" or "allegory," expressions which have passed muster. [Cf. Sebastian Tromp, S.J., *Corpus Christi Quod Est Ecclesia*, Rome, 1937.] I retain "metaphor" as more familiar to me, hence easier for me to handle; I do not mean by its use to deny or to attentuate the *reality* which is the Mystical Body). We do not, that is, apply the expression to the "Body" of the Faithful as literally, as univocally, as we do to the Holy Eucharist. For the Faithful are not, of course, the Body of Christ in the physical and univocal sense that the Sacred Species are. This is a fact which, experience shows, popular theologians have not made abundantly clear; indeed, through lack of this distinction, we have been conveying to some minds, in the name of Christianity, a peculiar kind of pantheism.

Emphasis on the fact that Saint Paul's inspired expression is a metaphor, an analogy, a bold and captivating figure of speech, not only corrects the false impression of Christ's somatic ubiquity, but also is the key to the other facts about the doctrine which tend to be slighted.

The second of these facts is that the term "Mystical Body" is but another, richer name for what our grandparents always spoke of, and heard spoken of from the pulpit, as "the Church." True, the term "Mystical Body" makes us think more of the inner aspect of the Mystery—the life of Grace—whereas the term "Church" has grown, even among us, to connote the exterior, juridical side of the Mystery. In fact, there have been those who have failed to notice that the very word "Body" emphasizes the non-spiritual, the external, the visible quality of the Mystery.

We are well aware that Pius XII has made forever clear this fact that "Mystical Body" is but another name—as far as the denotation goes—for the Catholic Church. Again, however, popular presentation of the doctrine seems to have failed to

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communicate this fact. Somebody, for example, in publishing an appeal for the starving millions of India, implied that the millions are our fellow members in the Mystical Body. Would that writer, with equal lack of qualification, have given us to understand that those millions are our fellow members in the Catholic Church? Membership in the Mystical Body requires membership in the Catholic Church; membership in the human race is not enough.

Organization Is Necessary

If we neglect the fact that "Mystical Body" is but another name for what we more often refer to as "the Church," all the more are we inclined, in thinking and speaking of this mystery, to neglect the third fact, which is that the expression "Body" implies organization, which is to say "hierarchy." A body, after all, is primarily differentiated; it is made up not only of cells, but also of organs of lesser and greater importance. Yet we see the Mystical Body presented as something rather less organized and implemented than a piece of trimmed beefsteak.

Certainly we can sympathize with those who are reacting against a baneful emphasis on the external aspect of the Church; certainly we can sympathize with those who wish to re-emphasize the sacred character, the hieratic standing of the "laos"—of God's people. At the same time, we must insist that any discussion of the Mystical Body which fails to take hierarchy into account, and into central account, is a discussion radically inadequate.

Hierarchy, yes, means priests and bishops. It may not mean monsignori; but, as a matter of fact, it does also mean, besides non-ordained religious, members of duly constituted Catholic Action groups, baptismal sponsors, and fathers and mothers of families, the latter being, indeed, the archtype and lowest common denominator of all rule and honor in that systematic subordination to a whole which is the very thing that makes us refer to the Members of Christ as a "Body."

Finally, a consideration of the hierarchical quality of the Body prompts us to remember that it has, as well as an invisible, a visible head: the Roman Pontiff.

What Is A Metaphor?

When we come to the fourth point, we are at the heart of the matter. We have identified the Mystical Body as a metaphor. What, exactly, is a metaphor? Is it a mere comparison, made for the sake of clarity? And, if so, for what kind of clarity? A man addresses his beloved as "my sunshine." Is he about the same kind of business as a teacher telling pupils that a centrifuge is "like a cream separator"?

No, even if a metaphor serves to "make something clear," it must do much more. There is one, simple way in which a

laboratory technician's centrifuge is like a cream separator. Is there one simple way in which Christ and His apostles and martyrs, doctors and confessors, virgins, penitents, you and I, are like a body?

Moreover, does the person who compares the centrifuge and the cream separator thereby imply any emotional attitude towards the machine he is explaining? Does he invite his listeners, for their part, to take any attitude towards the mechanism?

Is the lover, in contrast, who exclaims to the beloved, "O Sunshine!" implying no emotional attitude? Does not Saint Paul—does not the Holy Spirit—in giving the name "Body"—nay, "Christ's Body"—to the Church invite us to take an attitude towards it?

Could the lover, as a matter of fact, "say" in simple, direct, literal language what he "means" by "my sunshine"? And could Saint Paul, given his audience, say in literal, direct terms all that he meant when he spoke to us of the "Body of Christ?"

What is the reality which Saint Paul is conveying indirectly by the metaphor, "Body of Christ"? It is the unity of Christ with those who have been united with Him. This is our fourth fact. This is the idea to be communicated. The metaphor "Mystical Body" is only a means to this end. Yet that unity—our Church—is a mystery, a mystery in the strict sense; Saint Paul could, therefore, not convey it adequately to his converts except through the use of metaphor. We are equally tongue-tied.

Language Is Inadequate

Metaphor, by its nature, then, is an admission of a difficulty of communication. We are not astonished, therefore, when a writer after using one metaphor proceeds to use others. Robert Burns, for example, is hardly done telling us that his love is like a red, red rose, when he tells us that she is like a melody that's sweetly played in tune. Shakespeare, he of the kaleidoscopic turn of figures, states the inadequacy even of metaphor in the sonnet beginning "Shall I compare thee to a summer's day?"

The Holy Spirit, using human writers and addressing Himself to a human audience, does not—and this is our fifth fact—rest content with the metaphor of the "Body." That the Church has recently given us an Encyclical dealing with this metaphor must not obscure the fact that the Sacred Writers (taken up by the Fathers) have given us several other metaphors, all being measures to communicate that union of Christ with us of which Saint John speaks rather literally in the seventeenth chapter of his Gospel (vv. 1-26), each one illuminating and enriching every other.

Christ Himself, for example,

often expressed His union with His Church in figures involving a bridegroom and a bride. Saint John reports Christ's metaphor of the vine and the branches. The Epistles take up and develop Christ's metaphor of the spiritual temple. And Saint Paul gives us the figure of a spiritual bread as well as that of a "mystical" body.

The fact that the latter, the metaphor of the "Body," is the finest of all should not make us slight the others. Rather, it must make us reconsider and exploit those other metaphors, for they enhance and reinforce our notion of the Church as the very Body of its Saviour.

Last of all, we may point out to the Faithful their vocal expression of the concrete reality which all these metaphors name. It is the phase which they sing in the Symbol of their Faith at Mass: *"Unam sanctam Catholicam et apostolicam Ecclesiam."*

(The Editors of THE PRIEST have directed my attention to a work recently published which, far from producing any of the malimpressions discussed here, seems an ideal presentation of the doctrine to our American people. It is *The Living Christ* by John L. Murphy (Bruce, 1952, $3.50). Father Murphy's book is solidly based on the *Mystici Corporis* and on the work of such men as Sebastian Tromp, S.J., and Joseph C. Fenton; it is zealous for theological accuracy; at the same time, Catholics clerical and lay will find it, I think, as readable as any imaginable treatment of the subject. If it does not go far into the other metaphors for the Church, nor deeply into the connection between the Body and such things as the Liturgy and Catholic Action (possibly material for another volume by Father Murphy), it does patiently give readers the necessary theological background in such matters as sanctifying grace and does provide fine apologetics in the field of ecclesiology. The whole book, as a matter of fact, affords a needed defense against the particular attack the American Church is now experiencing.)

Most Popular Hymns

A recent survey on the popularity of Protestant hymns revealed that of some 600 published hymns four are unrivaled in popularity among 68% of the congregations polled. They are in order of preference. "Abide With Me," "Nearer My God to Thee," "Lead, Kindly Light" and "Rock of Ages." Cardinal Newman's famous hymn, written in 1833, still holds its own, then, in Protestant circles, even though God's kindly light led the author out of Protestantism.

Decor Dilemma

Architect Anonymous

Windows, walls, and decoration

STRICTLY speaking, there are two kinds of church decoration: Plain walls with stained glass windows or decorated walls with plain glass windows. There is some leaway in either direction. Beams and columns need some adornment, even in a stained glass light. Walls can be tinted. And there will always be the stations and other furnishings to carry decoration in color or line.

But there is not much sense in overdoing things with one set of colors fighting for notice against the other set. Churches with medieval glass are going to be dark—depend upon it—with the result that money spent for detail on the wall and ceiling surfaces is largely wasted. Put your money in the windows or put it on the walls. But, within limits, don't try to do both.

In many cases the style of your church leaves you no choice about which to do. Gothic and medieval transition styles call for cathedral stained glass. Georgian (and Colonial) and Mission structures demand plain or tinted glazing. Stained glass is not "en rapport" with the classical Greek and Roman or their later adaptations and derivatives. Stained glass makes light-colored walls necessary if you are to get any daylight in your church.

It is possible, however, to brighten your plain or tinted windows by the insertion of figures or medallions of stained glass. These have the advantage of giving color and interest without excluding light and for medallions, without monopolizing attention.

A recent type that has found some favor is Flemish glass (made in Glasgow) with surfaces that are tinted and/or textured, yet admitting the maximum of light while excluding the glare of direct sunrays. The use of small rectangular panes as a background, with cathedral glass free-standing figures or medallions can be fitted into almost any modern style. And the cost is on the low side as windows go.

It is a common failing for architects and window makers to assure the building pastor that stained glass will by no means make the church dark. They speak of a soft reverential light and show you how easily one may read his prayer book. Of course, this takes a little time for eyes to adjust to the change from daylight outside.

But the worshipper isn't apt to be too reverential after he has barked his shins on a couple

of kneelers, fallen up an unsuspected step, or spoken to one of the shrines under the impression that it was his curate friend. And the priests will not be too happy when they find it impossible to say Mass without turning on the altar lights.

Your stained glass windows will be fairly good lighting on a bright sunny day. But all the days are not bright and sunny and there are always early winter mornings and early winter twilights. In many cases, you'll have to keep lights on all day for safety's sake.

Are Dark Windows Desirable?

Yet you can almost put it down as gospel that really good medieval glass is dark. In warm and sunny countries this was desirable. I'm not so sure about countries like our own. We may love it as art and still find it not too practical. In any case, it's something to be on your guard about.

On the side of what is felicitously miscalled fresco, the most common error is to use designs that look nice on paper and from the scaffold but which are too small and detailed to "carry," especially from the beams and ceiling. They may be the artist's tribute of prayer, but they will neither teach nor inspire the parishioners.

And whatever the wall decoration, it should be done with the architectural style of the church. As a rule, you will do well to pick your painters by nationality. The Italian school, unexcelled in romanesque, renaissance and roicocco, can really foul up a strictly Gothic job. For Gothic you'll do well with a German and for Colonial with an Englishman or American.

Decorators, like architects, can and do get into particular grooves; and we know Gothic churches that have been artistically decorated by painters who were in a groove quite at variance with the Gothic. Many of them have been trained in a certain tradition and, no matter what the job, they cannot get away from it. You tell them what you want and they try to talk you into what they are used to doing. After all, they have the stencils and they want to use them.

We like inscriptions when the church has a frieze that lends itself to that form of illumination. But we prefer them in English which people can read, particularly in these days of Lacerated Latin and Garbled Greek. Not to mention Fractured French. And they ought to be big enough for all to read, provided proper windows let in enough light to read anything.

Happy is the pastor who can line the inside of his church with brick or stone. One such church I know has not needed cleaning for twenty years, and when it does the cost will be only about a quarter of a paint job. And the initial price is

usually not much more than it would take for furring, plaster, and a subsequent painting.

Even here, though, you'll have that dilemma in decor. Shall it be windows or walls? Or will you try to do both with the result that neither will be very impressive and the total effect will be that of gingerbread—and overdone gingerbread at that?

JULIE --- Or Housekeepers Are Hard To Get

"Can't I throw some of this stuff out?"

Code and Cult

P. J. Lydon, S.T.D.

St. Patrick's Seminary
Menlo Park, California

IF people give the assistant the regular offering for baptism, may he keep it?

No, since the people cannot change the diocesan law or legal custom (Can. 463, sec. 3). If they offer more than the diocesan law he may keep it, if such is the will of the donors.

May a confessor hear the confession of a woman in the parlor of the rectory?

No, as a rule. It must be in danger of death or in some other case of true necessity (Can. 910). In the average case, it is not necessary. Let her go to the church.

Is a priest allowed to wear a cassock with a cape attached?

There appears to be no law against it, although it is not common in this country.

Is a double-ring ceremony at a Nuptial Mass forbidden?

No, since laudable customs may be followed (Can. 1100).

If a pastor is absent, e.g. on vacation or at a retreat, must he say the office of the titular of his parish which then occurs or must he recite the office of the day?

The pastor recites the office of the titular of his own church (S.C.R., Nov. 12, 1831).

Is there a censure for the marriage of Catholics before a judge?

Not by common law, but the Bishop may rightly decree this.

Where should I keep the tabernacle key?

On your person, or in the rectory, or in a special place not easily found, under lock and key in the sacristy. Never keep it in the open sacristy where it can be found without difficulty. Some sacristies are not kept locked and the rules of safety are not well observed (S.C.Sacr., May 26, 1938). Why not have two keys—one for the pastor and the other for the assistant?

When we give Holy Communion should we say for each person—"Corpus Domini . . ."?

Yes, not once for several persons (Ritual). This is violated at times. The words should be pronounced *clara voce*. We should begin at the Epistle side for lawfulness. The altar boys receive first. Two altar boys may be used at Sunday Masses or Holy Days or First Communions but otherwise there should be only one.

I have a hundred Masses for the same person. How long have I to discharge these?

The Code does not say exactly, but authors teach as follows: 10—one month; 20—2 months; 40—3 months; 60—4 months; 80—5 months; 100—6

months. See "Ready Answers in Canon Law," page 559.

If I have an urgent intention, e.g., for an operation, must I say the Mass before the event?

Yes, by all means (Can. 834, sec. 2, n. 1).

What is the heroic act of charity?

It means that a Catholic, priest or layman, offers to God for the poor souls all the works of satisfaction that he performs and all the indulgences that he gains. Personal merits are not alienated. This act may be revoked without sin. It is not a vow.

If several persons are being anointed in a ward at the same visit, must the priest recite all the prayers for each person?

The Roman Ritual, Title V, Cap 1. n. 22, says that the crucifix is to be given to each patient to be kissed; the prayers said before the anointing are recited once in the plural; the form of the Sacrament is recited for each person and the prayers after the anointing are said once in the plural.

May an adult convert be anointed when sick just after baptism?

Yes; there is the danger of temptation, despair, and so forth. He need not actually be in sin but be capable of sin.

If we get a sum of money for the Pope's collection, Foreign Missions, Catholic University, etc., may we keep some for the parish?

No, the will of the donors is the norm of justice—*Eccl. Review*, July, 1928, pp. 15-23 (by Msgr. Bernardini).

Are non-Catholics held bound by Canon law?

They must be baptized and even then there is doubt on whether they are bound by fast and abstinence, the obligation of attending Mass. Baptized non-Catholics are under our matrimonial impediments except Disparity of Cult and the form.

Is it of obligation to recite the Rosary publicly in church all during October?

Yes, from October 1 through November 2, at least five decades of the Rosary are to be said daily in all parish churches, plus the Litany of the Blessed Mother, and a special prayer in honor of St. Joseph. This can be done either in the morning during or after Mass, or at any other time before the Blessed Sacrament (Wuest-Mullaney, *Matters Liturgical*, n. 707; the subsequent number lists the many indulgences granted during this October devotion).

The Greek sage Menander wrote, after observing the conduct and ways of the people around him, that "the chiefest source of sorrow for mankind is too much prosperity."

Sermon Suggestions

October-November ✠ *J. F. Noll, D.D.*

Twentieth Sunday After Pentecost

October 19, 1952

Why Prayers Are Not Answered

MEANING of Mission Sunday: Throughout the entire Catholic Church, in all parts of the world where the Church is established, there is one day known as MISSION SUNDAY. Today is that day for the United States.

The Holy Father himself through his own World Mission Society of the Propagation of the Faith, summons us to an outward mark and sign of our belief in the Catholicity of the Church, by making a sacrifice for the poor churches and missions both at home and in Asia, China, Oceania, Africa, South America and other parts of the world.

Peculiar Character of the Appeal: In almost every other cause, we are asked to take up what is called a "collection." But in this instance, for the spreading of the faith, for the caring of the poor missions of the United States, the poor churches and refugees and the Near East, and 1,115 hospitals, the Church calls this a charity . . . not a collection.

Very few of us are rich, and therefore we have to decide wisely what cause is most worthy. Suppose you sat down to figure out what was the most deserving charity for the sake of your soul? It would help you very much if the Holy Father himself answered that question. He has answered it in these words: "Charity made to the Society for the Propagation of the Faith surpasses all other charities as heaven surpasses earth, and eternity, time."

Spiritualize Your Sacrifice: After many novenas, prayers and rosaries we are troubled because our petitions are not answered. Confronted with the mystery, we ask: "Why does not God hear me? Why has God turned His face from me?"

Sacred Scripture's answer to the first question: Why does God not hear?, is:

"He who stops his ears that he may not hear the weak, he also shall call upon the Lord and there shall be none to hear him."

The answer to the second question: Why has God turned His face from me?, is this:

"Give alms of thy substance and turn not away thy face from any person, and so it shall come to pass that the face of the Lord shall not be turned away from thee."

In other words:

1. To make God listen to our

requests we must listen to the pleas of others.

2. To make God look on us, we must look on the starving, the sick and those who are searching for the truth.

On this day, in addition to our home missions, listen to the cries of 1,100,000,000 pagans in the world. Realize that 1/3 of the population of the world earns less than $50 a year per person; that 2/3 of the people of the earth are in a chronic state of malnutrition; that 40% of the children of India die before the age of four; that there are 100,000 victims of leprosy in our Catholic leprosaria, cared for by 1,000 priests, brothers and sisters, of whom over 100 have contracted leprosy; that Christ is undergoing His Passion again in China as our missionaries are exiled and persecuted for the faith.

The best way to go to God is through your neighbor and particularly by aiding him to come to the faith by sacrificing for our 100,000 missionaries.

Conclusion: Since giving to the Society for the Propagation of the Faith is the most worthy of all charities, be consoled with the words of Our Lord:

"Give and gifts will be yours, good measure, pressed down and shaken up and running over will be poured into your lap; the measure you award to others is the measure that will be awarded to you."

God is a good paymaster! Just listen to the suffering world and God will listen to you. Turn your face to India and China and God will turn His face to you and may He bless you a hundred fold for your sacrifice.

Twenty-First Sunday After Pentecost

October 26, 1952

Popes Approve Rosary

WE hardly need to remind you that every Pope during the past century has not only recommended the Rosary, but its use in the family as such.

Some Thoughts to Develop:

Pope Pius IX, who reigned from the year 1846 to 1878, wrote as follows:

"If you desire peace in your hearts, in your homes, in your country, assemble every evening to recite the Rosary.

"In the whole of the Vatican there is no greater treasure than the Rosary . . . Let the Rosary . . . this simply beautiful method of prayer enriched with many indulgences—be habitually recited of an evening in every household. These are my last words to you, the memorial I leave behind me."

Pope Leo XIII, the immediate successor of Pope Pius IX, had this to say:

"It is therefore not only agreeable to the devotion of private persons, but also suitable to the public needs of the times, that this kind of prayer should be restored to that place of honor which it long held, when each *Christian Family* would suffer no day to pass without the recitation of the Rosary."

This Pope established the feast of the Holy Rosary, dedicated the month of October as the month of the Rosary, and requested it to be

said publicly in every church throughout the world during that month.

Pope Pius XI advocated the Family Rosary in these words:

"The fathers and mothers of families particularly must give an example to their children, especially when at sunset they gather together . . . and recite the Holy Rosary on bended knees . . . This beautiful and salutary custom, from which certainly there cannot but be derived tranquility and abundance of heavenly gifts for the household."

Pope Pius XII urged newly wedded couples to pledge themselves to say the Rosary from the day of their marriage to the end of their lives. Speaking to a large group of newlyweds he said:

"You may be sure that in doing so you are insuring the success of your future family life."

Conclusion: You know, of course, that the Popes not only advocated the use of the Rosary by every Catholic, but have enriched it with many indulgences, all applicable to the suffering souls in Purgatory.

Twenty-Second Sunday After Pentecost

November 2, 1952

Shall We Listen?

IS the reluctance of Catholics to follow the Fatima Message due to their idea that Catholics alone cannot reform society, cannot turn people's hearts to God in repentance, and thus lead Him to withhold His avenging arm?

Catholics are a relatively large number both in this country and in the world. You will recall that God promised Abraham to save a certain city from destruction if 10 righteous men could be found in it. Abraham had pleaded with the Lord to save the city, and He agreed to do so if only 10 individuals measured up to His demand for moral living.

But in the United States Catholics number one to every five people. There are not merely 10 but nearly two million in the city of Chicago; a million of them in the city of Boston, in the city of Brooklyn, in the city of New York; and in the 50 largest cities of the United States, even including the southern cities, they constitute an average of one-third of the entire population. In some cities they constitute two-thirds and above. Throughout the world they count again about one-fifth of the population of the entire world.

They are the only ones who have more than 400,000,000 instructed in the full science of God, in the definite way of salvation, in the Ten Commandments, of the laws of God. They, in addition have within easy reach divine helps which should make it fairly easy for them to live right and even become saints.

Some Thoughts to Develop:

The Blessed Virgin, therefore, had reasonably appealed to Catholics to engage in a universal Crusade to incite people generally to repentance and to direct their thoughts to spiritual things. But, of course, if each one is going to "let George do it," not only will the Crusade not succeed, but the threats of Fatima will be executed. Then the nations of the world will

be subjected to totalitarian slavery, which is nothing more than the rule of Satan over mankind.

The same rule must be applied to groups as to individuals. If there should be real reform among the 30,000,000 individual Catholics in the United States, we would have a collective spiritual force which could hardly be resisted. It would be following Christ's advice to "let the light of our faith and of our morals shine before man," proving to all that we can live "piously, justly and godly in his world."

We could prove, if called upon, that practically all the evils in the world today are due to the deaf ear it has turned to the voice of God's Church, which speaks in His name. The Church began, immediately after World War I, or 32 years ago, to fight the new Communism, but non-Catholic prejudice not only let her speak alone, but threw its sympathy, in large part, to Communism.

Pope Benedict tried to stop the World War I before the United States got into it, but American politicians and journalists did not like to receive the invitation from that source. According to *Look Magazine* the Emperor of Japan tried to bring his war with the United States to a close with the Pope as mediator five months before the Atom Bomb was dropped on Hiroshima but our late President was afraid to act on his suggestion.

If all Catholics were united for the assertion of their own rights and of the rights of God and the duties of all people towards Him, their example would induce at least a number of non-Catholic leaders to promote the Crusade.

We have been agitating for the introduction of the Family Rosary in every home, its recital throughout life by every member of the family and if you will have followed our many arguments on this subject, you would not only personally respond, but would become an active promoter.

Conclusion: Since the Rosary is a powerful prayer when said correctly, since it is richly indulgenced, and these as well as the prayers themselves can be offered to Mary for the suffering souls in Purgatory, we ask you to make that contribution and to induce others to do so. The suffering souls in Purgatory belong to the Communion of Saints, and since they are on the way to Heaven, their prayers, joined to ours, should have sufficient power to move the Lord to mercy, particularly if they be coupled with a promise on our part to work collectively for the reform of society.

Twenty-Third Sunday After Pentecost

November 9, 1952

Say The Rosary Devoutly

WE have been talking a great deal about the Rosary, but have not called your attention to one very serious defect in its recital, whether by the individual or by members of the family or by the entire congregation in church.

Catholics have often reported to us that non-Catholics whom they invited to attend an evening ser-

vice in their church became very disedified at the rapid mumbling in the responses to the priest who, at the altar steps, was leading the Rosary.

Some Thoughts to Develop:

The Rosary would require only one minute longer to say if everyone who leads and answers, would pause just one-half second in the first and in the second half of the "Hail Mary, full of grace, the Lord is with thee, blessed art thou among women . . . and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners . . . now and at the hour of our death."

If the leader of the Rosary, whether it be the priest at the altar, or the father in the family at home, would make a similar pause twice during the *Our Father,* it would take only twelve more seconds to say the beads.

The Rosary should certainly not be said with all haste possible, but rather as if the person were not reciting it from memory, but deliberately offering it as a prayer.

Since the Rosary is not altogether a vocal prayer, people should try to relate it to the mysteries which the mind contemplates when reciting it. The best way to do this is to form a mental picture of each of these mysteries.

Let us see how this would work with the Joyful Mysteries In reciting the first decade we fix our mind on the picture of the Archangel Gabriel visiting Mary's humble home at Nazareth, addressing her in God's name and receiving her responses. If our mind should wander we could catch ourselves by referring to the mental picture again.

In the Visitation we see Mary hastening over the "hill country" to carry the good news to her cousin, St. Elizabeth, who had herself been apprised of it by the Holy Spirit, and who, speaking under the influence of the Holy Spirit, said to Mary: "Whence is this that the mother of my Lord should come to visit me?" Then we hear Mary chant her Magnificat.

While saying the third decade we draw a mental picture of the birth of Jesus at Bethlehem, the cold cave, the visit of the shepherds, the chanting of the angels, at the birth of our Redeemer.

While reciting the fourth decade we see Mary and Joseph taking the 40-day old Babe to the temple to offer Him to God as was the custom among the Jews. There we see the old man Simeon receive the Infant Jesus into his arms and praise God for permitting him to have lived to see that day.

In the last decade of the Joyful Mysteries we draw in our own minds a picture of the 12-year old boy Jesus sitting among the doctors in the Temple while Joseph and Mary spend three days searching for Him. We learn the lesson that He taught: the first business of everyone on earth is the Heavenly "Father's business." We see Jesus returning with Joseph and Mary and dwell on the lesson He teaches by "being subject to them" during the next 18 years.

Conclusion: Since every Catholic is familiar with the Bible scenes relating to all the mysteries of the Rosary, it should not be difficult, but rather a very interesting experience, to say the Rosary daily, repeating Our Lord's own prayer, the Angel's prayer combined with the prayer of the Church, and to be in the company of Jesus or Mary in the Joyful, the Sorrowful, the Glorious events of their lives.

MAGAZINES DISAPPROVED

by the

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OCTOBER, 1952

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Of Tender Sin
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Scarlet Venus
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The Forbidden Room
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The Lady Kills
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Book Reviews

With Ink And Crozier
by Richard Ginder

Our Sunday Visitor Press, Huntington, Ind., 1952, pp. 286, illustrated, $2.50

BISHOP Noll's career as a churchman spans the first half of our century. This is the story of his life. One of 19 children, John Francis Noll was the average American boy, seminarian, and priest. The story of his early years makes inspiring reading, and Father Ginder tells it well.

We see the young pastor battling with ex-priests, bogus and otherwise, finally founding OUR SUNDAY VISITOR as a sort of last-ditch defense against the virulent anti-Catholicism of 1912 and later.

This book is really a contribution to the literature of American church history. Our Sunday Visitor, Inc. is a monument in itself. It would be hard to tell whether it shapes or has been shaped by the Catholic mores of our time. There are those who frankly do not like it. But, even so, the periodical, with over 3,000,000 weekly readers, is a force to be reckoned with.

Bishop Noll also founded a thriving congregation of sisters (the Missionary Catechists). All unobtrusively, he was active in defending Al Smith during the nightmare of his 1928 campaign. He was on the Administrative Board of NCWC from 1925, and he had a hand in the doings of NCCM (radio and Narberth). He helped reorganize the Information Bureau at NC; donated the colossal statue of Christ at NC's headquarters; helped or-

Reverend Pastor

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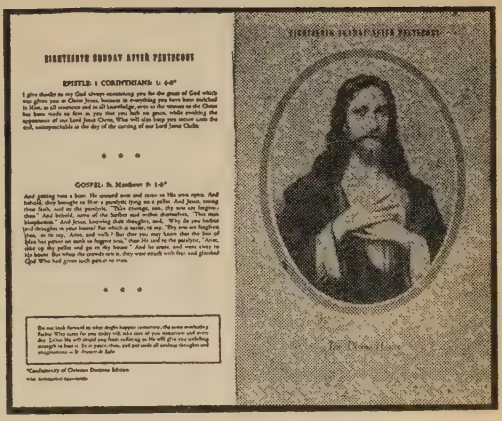

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ganize the Legion of Decency and the National Organization for Decent Literature. The background of all these activities is first sketched by the author; then follows a description of Bishop Noll's activities in their regard.

Since 1925, of course, Bishop Noll has been Ordinary of Fort Wayne—and an exceedingly competent one at that.

Colleges, schools, and institutions will need this for the church-history shelves of their libraries. Younger priests will find it instructive, and many an older priest will experience a feeling of nostalgia at recognizing the times and the movements in which, after all, most of us have played some part, however small—John D. O'Neil, Pittsburgh.

Sharing the Faith

edited by

Rev. John A. O'Brien, Ph.D.

Our Sunday Visitor Press, Huntington, Ind., pp. 246, $1.00 postpaid

THIS is a symposium of the greatest possible value to our readers. Its contributors, Bishops and priests of various parts of the English-speaking world, have all distinguished themselves for their success in actual convert-making or for their knowledge of its techniques.

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serve as a thumb-nail sketch of the whole question.

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Counseling in Catholic Life and Education

by Charles A. Curran

The Macmillan Company, New York, 1952, pp. 462

MERELY telling a person what to do does not of itself develop in him the virtue of counsel which is part of his own prudence. Many difficulties of present-day living arise not so much because men do not know *what* they should do, but more often because they are so emotionally disturbed that they fail to do it. Modern man needs not only to know the right way to live but also to grow in

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For the counselor, who needs to understand the human person and to know how to offer sound assistance in anxieties and difficulties, Doctor Curran's study directs a strong light upon the virtue of counsel and the skill of counseling. —T. O. Wood, S.S., Seattle.

Correspondence

Continued from page 738

ways to improve Race Relations." I just quote a few lines of this pamphlet: "If you live in the South . . . help those who are already helping the Negro. Align your activities, i.e., support the most straight-thinking unbiased groups. Teach by example. The interracial apostolate in the South is still something of an under-

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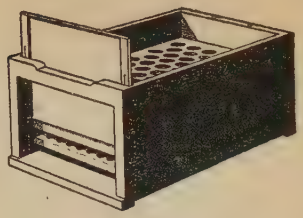

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ground movement calling for the utmost in tact. It is important that it gain "respectability" or "prestige."

I could underline the words: "something of an underground movement calling for the utmost in tact." We are confronted here in the South with a mental attitude which cannot be changed overnight. Progress is being made. The colored people are today admitted in colleges and universities where they were not received before. Of course, most colleges and universities here in the South still reject them. Until we can change the mental attitude of our white people, it will be a poor policy to admit Negro children into parochial white schools. The Negro children will certainly suffer and be despised by the white children.

Slow Progress

The solution to our problem of "segregated churches" is not easier. Canon Law does not condemn these segregated churches, as far as I know. The Code admits national churches, also language churches. Of course, the law of charity demands that a Negro could sit anywhere in our "white" churches, not only in the "specially reserved seats." But, again, the solution is a slow process, because we must change the mental attitude of our people.

Until the last few months, Negroes in the South could not vote. They could not register before the elections. This year, in the last elections, thousands of them cast their vote. This is a great victory for them. One of the candidates for

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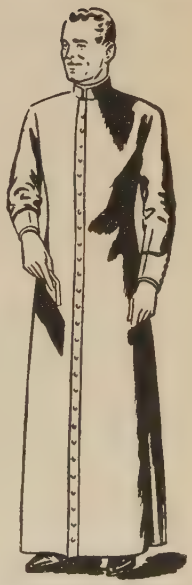

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Correspondence

governor of the State of Louisiana was a Negro. No doubt, Negroes are gaining "respectability" or "prestige."

I quote again Frank A. Riley: "Pray for a Negro Bishop . . . in the United States. Negro Catholics deserve the encouragement of the prestige and dignity of the episcopate." We can pray for this, although "John Richards" might call him "a segregated Bishop."

When men, in the beginning of the world, after the deluge, tried to build the tower of Babel, the Lord decided to punish his people and He said: "Come ye, therefore, let us go down, and there confound their tongue, that they may not understand one another's speech. And so the Lord scattered them from that place into all lands . . . " (Genesis, 11, 7-8). This started seggregation . . . and later on, men were confronted with difficulties in their relations with other races and nations. The Church, the mother of all Christians, understands these difficulties and tries to solve them with the utmost tact and . . . prudence (prudence is still a cardinal virtue, you know). For many centuries, the Church has tolerated slavery . . . even in the United States. The reform came slowly during the last century. And today, the Church sometimes tolerates some social evils for a while, trying always to promote at least the ideal of social and interracial justice. Hundreds of devoted priests in the South are trying to fulfill this ideal. May God bless them.

Southern Pastor

The Spanish Question

Editor:

THE letter of the Most Reverend Daniel J. Gercke, Bishop of Tuc-

son, in the July issue of THE PRIEST is in full accord with the statements made by some Spanish priests at Barcelona during the Eucharistic Congress. "You Americans," so they said, "do not understand our situation. Spain is thoroughly Catholic; the Protestants have a very small minority, but they have all possible liberty to take care of their own; no obstacles are placed in their path on this score. However, they are forbidden to preach in public, all the more, since that preaching usually consists in vile attacks on the Spanish Catholics, on their faith, and on the Holy Father. Now, Cardinal Segura feared that Franco, whilst dickering with the United States, might relax this restriction to gain a temporal advantage. In that case, the Spanish Catholics might be laid open to a barrage of insults against themselves and against their highly treasured religion." That is their side of the question.

Anselm Schaaf, O.S.B.
St. Meinrad, Indiana

Local Advertising Works

Editor:

THIS letter has reference to the May article in THE PRIEST entitled, "Does Local Advertising Work?" by Father Fitzgerald, C.S.P. This is not a "Texas Brag" letter but we wish to give a little account of what is taking place here in the Amarillo Diocese concerning local advertising. By the way, Father Fitzgerald helped us get started while he was stationed in Lubbock, Texas.

We began our correspondence

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course about four years ago by entering ads in our local newspapers. Because of the expense we limited our ads to twice a month on the second and fourth Sundays. We first began by using ads which Father Fitzgerald used in his work at Lubbock. At present we are using the National Knights of Columbus ads. We doctor them up a bit to fit our situation and place our own address at the bottom. The first year our course was financed by the Diocese and by our Cathedral parish. Later the local Council of the Knights of Columbus took over the financial burdens. Each year about $1,000 is given by the Council to carry on the work.

Since we began advertising we have received over 1,200 answers to our ads. These answers have come from all over the country. Although we advertised only in our local papers, we have received correspondence from some fifteen States besides Canada and Mexico. Some of the States include New York, Illinois, Wisconsin, California, and Kentucky to mention a few. We are reaching very many small towns in Texas, Oklahoma, and New Mexico—towns that have no priest and perhaps have never seen one.

In this so called "Bible Belt" where the priests still have horns and Catholics are something to be avoided we feel that the response to our course is very good. Often our separated brethren make it a point to capitalize on the small Catholic populations. They invite ex-priests and whatnot to preach against the Church. What is said is often taken as gospel truth by the poor misled people. Often it is difficult, because of the small number of priests, to reach and

properly instruct the people, Catholic and non-Catholic. The only way that we can reach these people is through the mail. Considering the great response we have received to our Home Study Course we feel that the "other sheep" are not quite satisfied with all the stories they have been told about the big bad Catholic Church.

Numerous Converts

It is a bit difficult to put on paper all the good that such a course is doing. We can count some 30 converts. However, since we do not have a complete follow-up on our correspondents since many are from towns where there is no resident priest, we do not have a complete list of converts. From the many letters we receive we can gather that the course is doing some good. Even if we don't get a convert for every course we send out, we are at least breaking down much prejudice. The bigots do not get very far in their talks against the Church where people have received the whole truth about the Catholic Church.

At the present time we are sending out the book "Father Smith Instructs Jackson" with the six tests that accompany it. We receive our material from Father Fallon, C.M. of St. Louis who has helped us very much. This book is excellent and the people who read it like it very much. The only thing we have against the book is that it uses the phrase "Church of Christ" in reference to the Catholic Church. The members of the sect known as the "Church of Christ" often underline these words and inform us that even we admit that they are the true church. Perhaps

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the editors of the book could publish a special edition for us and refer to the Catholic Church as the "Church founded by Christ."

From our limited experience we feel that the correspondence course on a local basis may be the answer to instructing people in a diocese where the number of priests is small and many towns have no resident priest. It surely is a way to reach the people.

We have tried other means of advertising besides the newspaper. We have used matchbox covers, lead pencils, special circulars, and we are also using spot announcements on the radio. All have helped in a small way to bring our Catholic correspondence offer before the people.

If some kind of a system of local ads and local offices for sending out the courses could be worked out throughout the country, we feel that many more people could be reached, especially in rural districts and small towns. Such a system of course would help break down much prejudice in places where the Church is still the big bad wolf.

If we can be of any help to anyone interested in starting such a course, we shall be happy to give all the information our limited experience can offer.

Sincerely in Christ,
Richard Vaughan
Home Study Center
Box 989
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Used Church Goods

Editor:

AMONG the many thousands of churches and chapels in our country, there are many that have various articles of church equipment that is duplicated. They have acquired newer and better furnishings and yet have the older and used articles still on hand—sometimes for months, even years—stored away in an attic or basement, without thought that those very articles could be used by less fortunate churches.

Why not set up a column in THE PRIEST as a regular feature, mentioning such articles with the name and address of the church? I am positive that many a pastor would not only be doing an apostolic work in advertising his second-hand furnishings, but he would also be gaining a little extra income for his parish.

As to the type of article to be advertised, let me suggest the following: Stations of the Cross, candlesticks, metal vases, Mass cards, Missal stands, statues, pews, altars, lamps for the church. (As an example of this last, I got fourteen gorgeous bronze lamps of Tudor-Gothic design, already used for 28 years and worth a total of $3,600, for only $500. In other words, the lamps were worth about $300 each, and I got them for about $37 apiece!)

Also, vestments, shrine niches, sanctuary kneelers, etc. I am confident that the American clergy would gladly cooperate in this

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Correspondence

matter, especially pastors of larger churches which have obtained numerous gifts duplicating what they already have. It's all for God's greater glory, so why turn your basement or attic into a firetrap when the items stored could be put back into God's service?

When the notice of these things appears in THE PRIEST, then priests on the lookout for such articles could correspond with the pastors concerned and thus obtain more specific details as to size, color, material, price, etc. Your magazine would only be the means of telling priests where the items are located.

Sincerely yours,
Bede Mitchel, O.S.B.

815 Sherman Street
Little Rock

Note: We will gladly donate space for such a column. Let us know what you have on hand and we will advertise it for you free.—The Editors.

Money Needed

Dear Editor:

THIS letter is from a missionary in the northern part of the Calicut Diocese in S. India. My mission is spread over the hilly districts of the diocese. The area is vast with several substations. My Catholics, both old and new converts, are mostly poor workers under the wealthy Hindu landlords. Poverty of the ordinary people is an asset for the Communists to work among them. In order to counteract the Communists I started a colony for the poor people. I have obtained nearly 5,000

acres of land for the colony. No church for them. They attend Mass in a shed. There is also a colony for the children; 567 children attend school in a tiled shed. Unless a permanent building is put up soon the government recognition may be withdrawn. Then I will not be able to get the grant for seventeen teachers.

In this hour of need I turn to you for some help. If you will be pleased to recommend this case to your readers, I am sure, they will help. This appeal is supported by Rt. Rev. Dr. A. M. Patroni S.J., Bishop of Calicut. Any donation will be accepted gratefully. The names of donors will be preserved here and their intentions will be prayed for. The church will be dedicated to Our Lady of Lourdes. Donations may be sent to the Bishop of Calicut on behalf of this colony or directly to the address below. These poor children will cherish the memory of their benefactors and will pray for them.

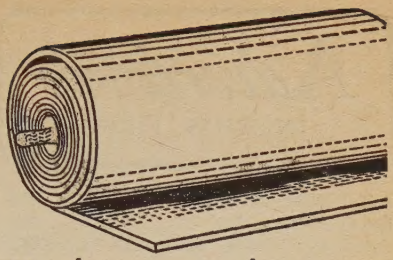
Yours ever in O. L.,
K. Kudakkachira

Alfonsapuram Colony
Chemperi
Eruvessi P. O., via Irukkur
N. Malabar, S. India

Ornamental Certificates

Editor:

SEVERAL times lately in connection with mixed marriages I have been presented Protestant certificates of Baptism which frankly were very impressive. We all have seen the customary certificates we issue on the necessary occasions. Nothing expressive of our appreciation of the sacredness of the Sacrament appears on any



Nothing to lose——
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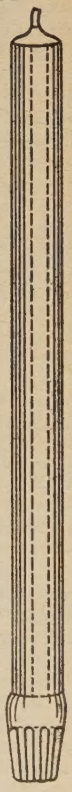
That's the advantage you enjoy in comparing with your present candles, the full size sample of

ROOT *ROLLED* CANDLES

we send you free, upon request. Here are the four advantages others have discovered in making this side-by-side test. The Root Rolled Candle (51% and 60% beeswax) burns at least 15% longer . . . burns cleaner . . . keeps standing straighter even amid many other lighted candles . . . and burns with a more pleasing, absolutely non-irritating aroma. Send for a free sample today.



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Correspondence

but expensive forms, which are for framing.

Couldn't an enterprising printer insert somewhere on the forms: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of Heaven," followed by chapter and verse? Where it says "was Baptized," it would be easy to add: "In the Name of the Father and of the Son and of the Holy Ghost."

It should be easy to work into the border some symbols similar to those that appear on the forms for framing. I don't think that a certificate of the type I have in mind would be any more expensive than the present uninspiring ones. Perhaps something of the same sort might be done with confirmation and marriage certificates.

It is true that those who obtain these certificates immediately pass them on to a priest. However, I am sure that even the little the lay people see of the certificates could add to their appreciation of the Sacraments.

Charles D. Garman
Shrine of the Blessed Sacrament
Washington 15, D. C.

Sisters of the Little Flower

Editor:

CAN you imagine what it would be like to be cloistered in India, dependent for support on the donations of those around you? That's how we're situated—and we love it!

If you can help us a little, we'll pray for you as long as we live.

Sincerely yours,
St. Joseph's Carmelite Nuns
Mutholy, Palai P.O.
Travancore, S. India

New and enlarged

Our Sunday Visitor

now includes new illustrated instructions for children and high school youths in

4-COLOR 'COMICS'

The first announcement brought in more than 1,000 orders for new and increased bundle shipments!

Our method is simply to adapt the appealing 'comic' style to religious instruction, publishing two full pages of four color picture instructions created and produced exclusively for **OSV.** On two additional pages we publish instructive and entertaining illustrated features for high school and older youth.

Already these new features have met with unusual success in classrooms across the country. Who can predict the powerful impact of these new illustrated editorial features on the comic-conscious minds of more than 3,000,000 Catholic children now attending public schools?

How this new, enlarged OSV will help YOU

If pulpit announcements are made to the effect that money derived from the sale of the paper is used for charitable or parish purposes, parishioners will contribute more than the cost of the paper. One large parish nets more than $200 from the sales of **Our Sunday Visitor** each week!

The price increase is negligible — only three cents per copy now instead of two. This still means the equivalent of only $1.56 for a full year's subscription!

IF YOU NOW DISTRIBUTE OSV in your parish, we urge you to increase your order each week for the increased readership and sales you are bound to have.

IF YOU DO NOT now sell **OSV,** order at once an adequate supply for all of your families.

OUR SUNDAY VISITOR, *Huntington, Indiana*

Wherever it shines before the tabernacle . . . in tiny mission chapel or vast cathedral . . . the Sanctuary Light is a universal sign of the real presence of the Eucharistic Christ . . . a symbol that speaks in every language, saying: "Come, let us kneel before the Lord that made us."

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